

Prana Mudras

Vajrasana_

Sit in the position of Vajrasana. This asana is highly beneficial. It pulls the glands near the navel and pushes prana in the lower region, from navel to toes. Prana works in 'Swadhisthan' and 'Muladhara Chakra'. When the spinal cord is straight and erect, mind becomes peaceful.

Keep the palms on thighs and inhale deeply, Feel the air going in the lower lobe.

Now keep the back of the palm on the thigh and inhale deeply. Feel the air going in the middle and upper lobes in greater quantity.

This little change of Mudra acts on the biological system.

This is only for demonstration of deeper dimensions of pranic energy.

1 Nabhi Mudra

Sit in Vajrasana.

Unite the tips of thumb and index finger to make a circle. Other fingers to be kept straight. The palm should rest in the middle of the thigh.

Then perform Ujjayi Pranayama. Breathe in and out in Ujjayi, keeping the chin at a particular angle like pigeon, to give a hissing sound. Breathe deeply, delicately, slowly, normally with the hissing sound.

It helps prana to circulate from the naval to toes and correct the lower system, thus curing the diseases. of those parts.

Do it for 3 minutes. Do not give pressure on the hands.

Do it on an empty stomach. You will feel relaxed.

2 Hridaya Mudra

Sit in Vajrasana. Unite the tips of the thumb and the index finger to make a circle. The other fingers should be folded in so that their tips are in contact with the palm. Place the hands on the thighs.

Perform Ujjayi Pranayama, as in Nabhi Mudra.

There is a quantitative and qualitative difference in the prana flow. It helps prana to circulate

from the naval to the neck.

This Mudra can aid in preventing bronchial disorders, heart complaints, cough and colds.

3 Bhomadbya Mudra

The position and the breathing are the same as in Nabhi Mudra.

The thumb is kept inside the palm and the four fingers overlap the thumb. Do not press them, only give moderate pressure. The air intake will be maximum.

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The whole pranic pressure is on the collar bone and neck regio, directing the Pranic current into side lobes of the brain which is the creative side of human personality. It supplies more pran to the thyroid, parathyroid, pituitary and pineal glands (in terms of Kundalini Yoga, Vishudhi, Ajna and the Sahasrara Chakras are supplied with prana)

4. Purna Mudra

Sit in Vajrasana position with the palms facing upwards. Fold the thumb in the palm, and the four fingers over lapping the thumb, with medium pressure.

Tilt and raise the fist from the wrist in such a manner that the back of the lower flange of the fingers touch each other.

This Mudra should be practiced gradually in Ujjayi pranayama. The inhalation lasting 30 seconds, with two seconds of retention and 31 to 32 seconds of exhalation and two seconds of external retention.

As the name suggests, it is a completely rejuvenating Mudra, very powerful, developing over-all personality and especially helping correct growth from neck to head.

Purna Mudra can alone give you health, emotional balance, clear thinking and spiritual growth.

Tribandhstraya Mudra

This is a metabolic pranayama giving immense energy, creativity, development of personality etc. Ego disappears, diseases are cured and all the cells are energized.

In this pranayama, you retain breath more than 5 seconds, so that three Bandhas, namely, Mooladhara, Uddiyana Bandha and Jalandhara, are applied.

1. Sit in Vajrasana as before.

2. Assume Purna Mudra.
3. Perform Kapalbhathi.
4. Exhale completely with hissing sound.
5. Then with inhalation, raise the head backwards.
6. With retention apply Jalandhara Bandha, tilting your chin to touch the root of the throat.

Then apply Uddiyana Bandha, sucking in the abdomen and Moola Bandha (drawing up the Anus) and hold the breath in the lungs

Gradually, increase the internal retention up to one minute (Swadhistan part below naval is pulled up).

7. After enough retention, raise the head and release Jalandhara.

8. Exhale gradually and slowly (do not release Uddiyana and Moola) While exhaling, the diaphragm is pulled up and the upper part of the abdomen is contracted. Simultaneously suck in the abdomen while exhaling. Thus further extension of Uddiyana and Moola Bandha takes place due to exhalation.

9. Inhale, exhale normally for 2/3 breaths. This in one round.

Initially start with 3 rounds and increase it to gradually 10 rounds for a period of 2 months.

With continued practice, you can reach a state of - Keval Kumbhaka (spontaneous retention), which reorganizes the energy. It has corrective, curative and creative effects. It purifies the body, increases will power, removes bad habits, boosts energy, strengthens personality. Finer energy is available for psychic growth and Kundalini is awakened.

Meditation Mudras:

The following 3 mudras are the finest and help the Prana to flow through Sushumna and bring the stage of Keval Kumbhaka/Sahaj Samadhi.

So they are equated to 'Dharna' 'Dhyana' and 'Samadhi'. In fact these are the mudras that take us beyond the intellect. Intellect has the capacity of deducting and inducting decision, probing into things having an element of control over nature. We can have still higher dimension of consciousness when Prana flows into Sushumna. This refines and strengthens intelligence. Refined intellect culminates in

- (1) Shradha (dharna)
- (2) Megha (Dhyana) and
- (3) Prajna (samadhi) step by step.

Whereas the intellect divides us, the refined intellect unites us, with love and will (Satvikvritti) and makes us a total personality. The secret of refinement is absence of ego and this results in 'Samyak Drishti' and opens in new dimensions of consciousness.

You can achieve the highest stage described in Bhagwat gita as 'Sthita Prajna' (one who is established in wisdom, detached from the subtlest level of Prakriti), yet acting with full potential, through every level of Prakriti and enjoy life from every dimension. Such a person is 'Purna Purusha-Jeevan Mukta' a person who has attained self-realisation, the Liberated one.

Dharna

sit in 'Padmasana' with palms facing up.

Touch the tip of the thumb with the tip of the index finger, keeping the other 3 fingers straight.

The eyes should be closed.

Breathing should be without any sound, and should be fine, graceful, delicate, deep and rhythmic.

Inhale for 6 or 7 seconds., retain for three seconds, exhale for 7 or 8 seconds, with external retention for 3 seconds. The number of breathing comes down, and the respiration rates is brought down to 5 to 10 per minute. Breathing will become shallower.

The, brain will be relaxed and the wandering mind becomes quiet.

Do this for a maximum of 7 minutes,

Dhyana

The sitting posture is the same as in Dharna posture, except' that the tip of the index finger is placed on the middle part of the thumb

The breathing is the same as in Dharna posture.

Here, your breath will be still deeper and the quantum of air will be 50% less than in Dharna.

Peace will be bestowed Upon you and you will be in meditation effortlessly.

Do it for 7 minutes.

Samadhi

Sit in the earlier posture.

Put the tip of the index finger on the root of the thumb.

Remain calm and quiet and forget everything. Let the breath flow automatically,

Do this for 7 minutes.

Air intake becomes profoundly less and calm.

When Prana travels in 'Sahasrara' there is no need to breathe.

Mind, Buddhi and Ego ceases to function momentarily, when higher creative consciousness is unfolded. Consciousness recedes, and a saga of pure silence is attained. The state of Kaivalya is unfolded out of divinity.

This spontaneous state of suspension of breath is known as 'Keval Kumbhaka'.

Gradually prana flows through Sushumna, at your will by regular and persistent practice.

Only 20% of the brain's grey matter is used normally but by these mudras you activate the remaining part gradually according to your evolutionary efforts.

General Benefit:

Relaxation of brain increases in brain energy, removal of tension, creation of higher and finer intelligence.

As long as the moral, ethical system of the body is impure, 'Kundalini' cannot be awakened, i.e. Prana will not flow through 'Sushumna' and there will be no finer development of the intellect.

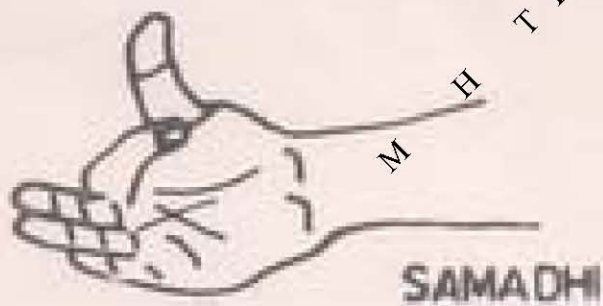
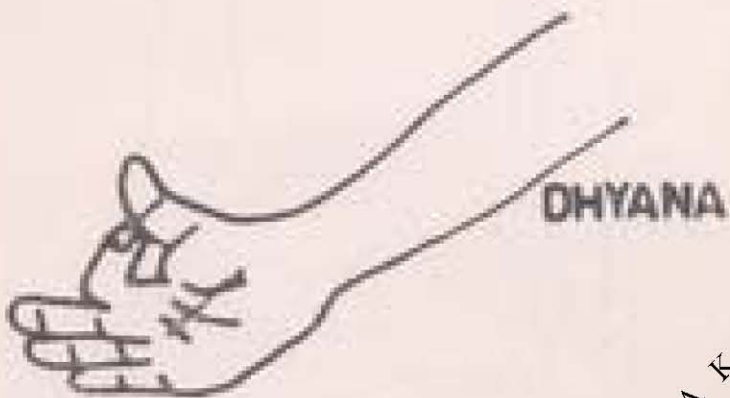
Only 'Rudra' Glands may be activated and you may have occult experience, but they are linked with ego.

In spiritual experience, ego ceases, the centre disappears and as a result, the circumference also disappears. There is a dimensional change and this is known as introversion, In that flickering second, you have the profoundest experience...

All yogic theories or Kriya (practices) are 'Mala Shodhana' constantly and ceaselessly. It is achieved here by Prana Mudra (Pranic Energy) by flow of full consciousness and Prana through 'prana Vahinies, (energy channels).

There are 101 energy channels in the body, 50 on the right side, 50 on the left side of the spinal column, and one is 'Sushumna'. These channels, when triggered on ductless endocrine glands by correcting their functions, diseases are cured

MEDITATION MUDRAS



T H A K E R

MEDITATION MUDRA DHARNA



MERUBANDA MUDRA



M H T H A K E R

NABHI MUDRA



HRIDAYA MUDRA



BHUMADHYA MUDRA



M H T H A K E R



and creative faculty of consciousness is activated, and intuitive perception sets in. This is the concept of 'Samadhi'.

Raja Yoga

Yoga is derived from Sankhya Philosophy of Rishi Kapila. According to Sankhya, the universe is made of 3 principles:

1. Consciousness
2. Prana
3. Prakriti.

They can be represented by Shiva (feeling), Vishnu (movement) and Brahma (Matter).
Consciousness and prana together form Jeevatma.

1. Consciousness:

Expressions of consciousness are thought, feelings, reaction, intellect, meditation, memory and forgetfulness. We call the total process as Manovritti' (Acceptor), 'Budhivritti' (discriminator), 'Chitta Vritti' (subtle impression).

2. Prana :

Prana is the root of all movements and vibrations. There are different manifestation of Prana. e.g. heart beat, pulse rate, blood pressure, skin resistance, brain wave, cellular movement. Pure 'Prana' can only be felt and experienced.

3, Prakriti. :

All Yoga theories and practices are only for removing impurities (Mala shodhan). Prana_ Nadies (psychic invisible channels) are to be purified, so that :prana can flow freely, which will trigger the ductless glands and elevate the personality. Prana does not have any magnetic field or density, only pranic radiation.

By Tapasya (Sadhna) when consciousness and Prana are detached from prakriti, then Ego ceases, and true meditation begins. and perform Karma, but even then, you are detached. Life will be no more a load or a problem and you will be the master of it. Satvik Ahar (balanced diet) is essential for Sadhna. Lead a path of moderation. A genius is not born, but becomes one. through Sadhna. Thus, anyone who breathes Prana and consciousness from the same root, has the potential of becoming a genius. If Prana is under control, the consciousness can also be controlled. This can't be measured, but their effect on Prakriti can be remotely measured. In Raja Yoga We have a plan of various Prana Mudras.

By manipulating finger connection, Prana is directed to flow in different centers of the body and thereby purify a lower Prakriti, which helps in achieving a pure cosmic consciousness. Prana is a subtle energy, nourishing the mind and developing the personality completely.