

The Rudra-Mala as a Fortune & Memorial

By Yogi Khem Jokhoo. Trinidad. May 2019

The name Rudra is another name for God Shiva who is the Supreme Soul, the Supreme Father. A mala is a number of beads threaded with a flower or tassel where they are joined. Malas can also be threaded with fresh flowers and generally used as garlands. A mala is also called a rosary and many feel it does not carry the same spiritual feeling and reverence as a “mala”, but in fact, its meaning is more appropriate as the stem of the word rosary (ro or ru) means a soul and so it is a rosary of souls. The Rudra mala is also called the Rudraksha mala where “aksha” is translated to mean “eyes” or teardrops and sometimes “axis”. Rudraksha represents “the one that is capable of looking at and doing everything” and whose third eye is open, intuitive and complete with the power of discrimination.

The Origin of the Rudra Mala

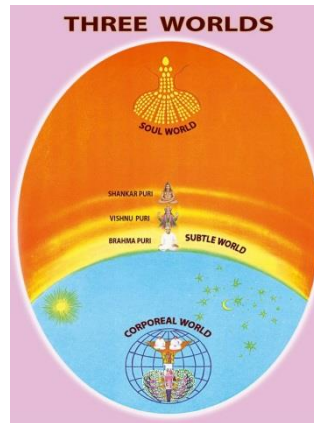
The basis for the Rudra Mala originates from Gita c4v7&8 **where God promised that He would descend and “embody himself” when there is unrighteousness, irreligiousness and lawlessness in the world. He states very clearly that His descent is for the sole purpose to protect the virtuous, destroy the evil and to re-establish righteousness(dharma) and the new kingdom.** God’s descent is to purify all souls, the elements and nature and finally take all souls back home to Nirvana threaded on the Rudra mala.

On his descent, God Shiva imparts the spiritual knowledge of the Shrimat Bhagavad Gita through Brahma and teaches yoga and meditation to purify all souls with spiritual knowledge, divine virtues and elevated actions. This is the essence of the Gita where Arjuna transforms himself from the yoga state of dejection and sorrow to one who attained the yoga state of liberation in life by achieving sixteen celestial degrees of purity (solah kala samporan) by imbibing the “gyan and yoga”. This memorial is the use of the “Brahma Astra” to kill and cremate Rawan who felt he was invincible by the many boons he received. The Brahma Astra is symbolic of the “gyan and yoga” of the Gita, it is not a physical weapon.

As souls become pure similar to Arjuna, they receive **the great fortune** to be threaded in the “**Rosary of Rudra**” numberwise according to the stage of purity. **This Rudra Mala is a symbolic rosary of only souls and not human beings indicating that God Shiva is the spiritual Father of all souls.** Prajapita Brahma is the father (pita) of all human beings or humanity (praja). He is most fortunate to be the chosen instrument to assist in the creation of the Rudra mala and the reason he is called the lucky chariot “Bhagirathi” as well as the special son of Shiva. Prajapita Brahma creates his own rosary of human beings but this rosary is unstable and ever-changing as many on their quest for transformation to become Brahmins (brahma kumars and kumaris), the adopted children of Brahma, are sometimes swallowed by “maya the crocodile” and hence the rosary is everchanging with time. Prajapita Brahma (Sakar Brahma) exists on earth but Nirguna Brahma (Adi Dev Brahma-the subtle deity) exists in the subtle region of Brahma puri. **The Gita c6v8 says that the yogi who understands this difference is extremely wise quote C9v2:** This knowledge (of both nirguna Brahma and Saguna aspects of Divinity) is a sovereign science, a sovereign secret, supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practice and imperishable. **Brahma’s human role on earth and his angelic role in the subtle region are critical in the creation of the Rudra mala.**

From the Iron Age- to Nirvana (Paramdham) - to Golden Age

The picture depicts the three worlds as they exist. The blue portion shows planet earth where all souls come to play their predestined part and experience life as human beings. The Subtle region in the middle shows the home of the subtle deities Brahma, Vishnu and Shankar. The subtle region consists of light only and looks like yellowish-whitish moonlight. In the subtle region, there is no sound and communication is through vibrations of thought power. At the very top is Paramdham, the home of God Shiva and all souls and it is covered in golden-red light known as the “**Brahm element**”. In Paramdham, souls are pure but there are no sounds, thoughts, actions or awareness. This is why it is also called Nirvana, meaning beyond sound (nir-beyond; vani-sound). Here, the Rudra mala takes the shape of an inverted spiritual tree with God Shiva seated at the top and the rest of souls seated numberwise according to their stage of purity attained through their own effort in the confluence age. This is shown as an inverted tree of white light immersed in the golden-red brahm element, the home of all souls.



From Paramdham, souls now return to a purified transformed planet earth called heaven or the golden age numberwise starting with the highest stage of purity. Krishna will be the first to return as he is the highest among the deities or sixteen celestial degrees pure. Radhe will follow Krishna and they will become the first prince and princess of the golden age or heaven. The golden age begins with 900,000 human beings with divine virtues called deities and at the end of the golden age, 20 million souls would have descended and taken birth. At the end of the silver age, a total 330 million souls would have left soul's world and taken birth in heaven as deities. **This 330 million deities are described in the scriptures as 33 crore deities (crore is 10 million) which many misinterpreted as gods and created great confusion in terms of how many gods there are in Hinduism. There is only one God in Hinduism and his name is Shiva and he is represented by the flower or tassel in the Rudra mala.** The rest of souls would then descend through the copper and iron ages until all souls would have taken birth to play their part on earth. Some souls like Krishna would take a maximum of 84 births in the cycle whereas those that come at the very end of the cycle can take a minimum of one birth.

The number of souls in soul's world when they have all descended and taken birth in the world is the same number as in the complete Rudra mala. At any time in the cycle, the sum total of souls remaining in soul's world plus the number of human beings on earth is always the same, not one more or one less. There are glimpses of the three worlds in Gita quote "C8v16: Arjuna, all the worlds from Brahma Loka downwards are subject to appearance and disappearance". Also "C8v20; Beyond this Unmanifest, there is yet another eternal unmanifest, that supremely Divine substance, which does not perish even though all beings perish".

The Make-up of the Rudra Rosary

The Rudraksha mala is joined by a flower called the tassel as seen in the picture. The tassel represents God the supreme soul. First there are two pairs each of double beads seated on either side of the tassel or God. These eight souls represent the souls who made intense self-effort to imbibe and inculcate the spiritual knowledge as imparted by God Shiva on his descent and were able to pass with honours. In other words the eight souls do not have to appear in front of Dharamraj and were known as the victorious jewels or the right hand of Shiva. These eight are threaded together with the tassel and considered the smallest but most powerful of all Rudraksha Malas and it is called the auspicious Vijayanti mala.(SM 23.3.78: Imtihaan bahut badaa bhaari hai. Aath(8) vijaymala ke daanein bante hai :The exam is very difficult. Eight(8) become beads of the Vijaymala) In murlis, many times only one double- bead is mentioned where the tassel is knotted and this is to highlight the souls of Brahma and Saraswati as the two main actors and the ones closest to God Shiva in the Rudra Mala.

Then the next 100 souls who passed fully but not with complete honours, but very close behind the first eight are threaded equally (50 each) on either side of the two pairs of double beads. The Rudra rosary now has a total of 108 beads, 54 each on either side of the tassel. These 108 souls are known as the main souls who assisted God Shiva in the transformation of the old iron age into the golden age of satyug. The Rudra mala of 108 is also called the Vijayanti mala and is the most popular one. These 108 souls as deities can be seen in the Dilwara temple, Mt Abu Rajasthan, India. Inside the main floor of the Dilwara temple there are 54 female deities on one side and 54 male deities on the other side in exact symmetry with God Shiva at the

middle at the far end of the temple. This temple was built in the year 1000 AD by the Jains. There is a total of 5 temples in the same compound.



Then, the next 16,000 beads are threaded together with the original 108 beads, equally on each side and this is the third most powerful Rudra mala. These 16108 souls are the sum total of all the kings and queens who ruled throughout the golden and silver ages spanning over 2500 years.

These Rudra Rosaries of 8, 108 and 16108 are made separately and are used for chanting mantras (japa), but they are yet part of all souls of the world, the total population of the world at the end of the iron age. The Rudra Rosary is threaded at the end of the auspicious confluence age (purshottam sangam yug), the 100-year period or the last 100 years of the iron age. The memorial of this is the 100-year yagya in Ramayana created by Viswamintra (the friend of the world).

Because the golden age starts with 900,000 deities, there is one temple in India where 900,000 saligrams (souls) are threaded together as a rosary as a memorial of the start of the golden age. There is also the Raghunath temple in Jammu where there are 330 million saligrams with a massive Shiva lingam as a memorial of the 330 million deities at the end of the silver age. A sprinkler bathes these saligrams daily.

[The Rudra Rosary of Souls and the Vishnu Rosary of Deities \(Runda Mala\)](#)

At the end of the 100-year confluence age, all souls of the Rudra mala are taken to soul's world by God Shiva and they are seated as an inverted tree with God Shiva at the top as shown in the picture of the "Three Worlds". Then these souls start returning to the golden age numberwise taking birth as deities, that is human beings with divine virtues. The golden age starts with 900,000 so it means that many souls have left soul's world and taken birth in heaven. This means that the Vishnu mala is 900,000 at the start of the golden age. Then by the end of the golden age of 1250 years, a total of 20 million souls would have taken birth making the Vishnu mala 20 million. At the end of the silver age of 1250 years, the Vishnu would have grown to 330 million.

Then the population grows more rapidly and by the end of the copper age, the Vishnu Mala would have grown to about 1.5 billion. Now at the end of the iron age, the Vishnu mala is nearing its full capacity as most souls would have now left souls and taken at least one birth. When all souls have left soul's world and come to earth to play their part, it signals the end of one cycle or kalpa and the start of another. The preparation for this is the beginning of the auspicious confluence age when God Shiva descends once again to recreate the new cycle and the recreation of the Rudra mala. At the end of the silver age, the Vishnu mala gradually became known as the rosary of devotees called the "**Runda mala**" as this is the commencement of the path of devotion (bhakti) .Runda means with faces.

The Memorial of the Rudra Mala

In the beginning of the copper age, the path of devotion (Bhakti) began and first unadulterated worshipping of the Shiva lingam commenced. As time progressed, they started to worship Radhe and Krishna followed by Lakshmi and Narayan. Worshipping continued into the iron age when everything possible was worshipped, except God. **The Rudra mala then takes a prominent place in worship where the beads are turned and mantras (jaap) are recited.** The Rudra mala is well protected and is placed in a cloth bag a little bigger than the closed fist. Many wear it around their necks to perform pujas. The most popular is the Rudra mala of 108 beads as it takes about an hour to chant the mantra of "Om Namah Shivaya" 108 times. By chanting and turning the

beads, all the special deities (108) that are threaded in the Rudra mala are invoked and worshipped. They together with God Shiva are worshipped as the Shiva lingam and saligrams (souls). Their idols(murtis) are also worshipped in the path of devotion. The 8 souls that passed with honours are referred to as “**Atirathis**” meaning that they have mastered the five senses and the five elements and had conquered and cremated the five vices known as maya or Rawan. They were given the epithet “**atirathis**” as they had complete controlling power and they can overcome unlimited obstacles and difficulties in their path. The next 100 that were added to the first eight were given the epithet “**Maharathis**” meaning that they can withstand up to ten thousand difficulties without help.

The Rudra Mala- the Repository of Spiritual Knowledge and Power

The Rudra Mala contains very deep secrets of Sanatan Dharma that has been silent in history.

- 1). It is the most auspicious, powerful and sacred mala as it was created by God Shiva himself. It is auspicious in the sense that it contains the past, present and future of world history and geography of the eternal “World Drama”.
- 2). The total number of beads in the complete mala is but the number of souls in Soul’s world which is the same as the total number of human beings at the end of the cycle or iron age.
- 3). The flower or tassel that joins the mala is the representation of Rudra or God Shiva and all other souls are shown as beads. This means that Shiva is the only soul that does not take a human birth ((Gita c7v24&25, c8v9, c9v11, c10v3) as he is beyond the bondage of karma and nature (abhogta) and demonstrates that there is only one God in Sanatan Dharma.
- 4). It explains the significance of the four double beads next to the tassel and seated next to God in the mala. They are the highest among the deities and the right hands of God. These eight are the rulers of the 8 dynasties of the golden age as Lakshmi Narayan the first to Lakshmi Narayan the eight.
- 5). The double beads represent the family path and that each home is a grihastha ashram with complete purity and viceless.
- 6). The 4 pairs of double beads also explain the spiritual significance of Krishna Janamasthami (eight births) as well as the eight powers of the soul as depicted by the eight arms of Durga Maa, each carrying an instrument.
- 7). The spiritual significance of the Rudra mala with 108 beads that is today known as the Vijayanti Mala are those shaktis and pandavas who adopted the dance of knowledge of Shiva and liberated themselves similar to the memorial of Arjuna.
- 8). It also clears up the significance of the 108 dance postures recorded in the Tandav dance of Shiva. These are not physical dances but the spiritual dance(s) of the mind and intellect to conquer and cremate the five vices of maya.
- 9). Then the confusion of the 330 million gods becomes crystal clear as they are in fact the total population of devis and devatas at the end of the silver age. **The only God is represented by the tassel in the name of God Shiva.**

10). Therefore, knowing it is God Shiva who created the Rudra mala, this mala must be preserved and handled with the awareness and consciousness of great reverence and should only be worn by those who follow the path of Brahma-achari or live in a grihastha ashram, the Vedic or family path of golden age.

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