

Chapter Thirteen The *Rudrayāmalā*

Rudra: “Creative Power,” *yā*: “attaining,” *amala*: “purity”

Introduction

This document has been politically incorrect for not just the last fifty years but for more than two millennia. Its central theme is finding an identity with the inner Creator God *Brahmā*¹. Those people who have found this inner God have been called by such names as the enlightened, righteous, and liberated. When individuals become enlightened or righteous, they do not need religion and instead can find truth from their own heart (between the thighs).² The enlightened have an active role in the world but are not in any bondage to it.

The *Rudrayamala* is not a “how-to manual” for the unrighteous but rather a description of the powers that produce righteousness. Society does not acknowledge the existence of the righteous much less offer an explanation of how they are able to do the things they do.³ The righteous seldom find a description or even an acknowledgement of what makes them different. This writing is therefore important to those approaching enlightenment since it describes what happens during the process of opening the body and mind that is actually denied by most modern “developed” societies.

The original *Rudrayamala*, which is at least as old as the *RigVeda*, has been lost, but its content has survived, embedded within writings such as the ancient *Parātrīṣikā*,⁴ which I found embedded in the *Parātrīṣikā Vivarana*.⁵ This Sanskrit text was written by the eleventh century *Tantrik* scholar known as Abhinavagupta.⁶ Surprisingly, Abhinavagupta did not explain the meaning of the contained *Rudrayāmalā* but did state how the meaning could be extracted from the ancient Sanskrit. His dissertation provided me with an insight into how Sanskrit documents could have meanings intentionally hidden from people who were not ready for the teachings. Abinavagupta describes how ancient Sanskrit hides teachings by combining descriptive words together to form a single word with another meaning using *sandhi* rules. The hidden *Rudrayāmalā* requires the understanding of critical terms. If these terms are understood, and if the *sandhi* connected words are separated correctly, a literal translation can result which utilizes and agrees with every word. Hence, the correctness of a translation can be proven millennia later.

¹ The personal inner power is called *Brahmā* indicating the relationship to heavenly *Brahma*.

² *Matthew* 9:12

³ See Chapter 8.

⁴ Translates into English as “Thirty Verses on the Supreme.”

⁵ *vivarana*: an expansion on

⁶ *abhi*: bringing forth, *nava*: modern (interpretations), *gupta*: secrets

Rudra, one of the oldest gods of India, was described as coming forth from *Brahma*,⁷ in the same manner as *Eros* came forth from *Zeus* in Greek legends. Both *Rudra* and *Eros* are names for the source of energy which gave reality to the metaphysical creative visions of *Brahma* and *Zeus*. *Rudra* has heavenly attributes as well as inner individual powers as does *Eros*. Similarly, *Rudra*, like *Eros*, has both a creative and an inner destructive power. The creative powers of *Rudra* are much better defined than those of *Eros* and are credited to being carried out by subordinate gods (the *Maruts* or *Rudras*) such as *Íśvara* for the power of love, *Nir ṛita* for the power of destruction, *Mṛta* for the power of vitality and action, and *Sarpa* for the visionary power of the snake or serpent⁸. *Rudra* also has the support of *Agni*, the god of fire, and *Indra*, the god of rain. *Agni* can supply the inner heating flames associated with sobbing or other emotions, while *Indra* supplies the free flowing and cleansing fluids from the eyes, nose, sinuses and mouth.

Naming *Rudra*'s inner creative powers as separate gods or powers allowed the ancients to compare them to the effects of hormones as well as to describe practices that increase or control individual powers. An excellent example of this selective control is the ability of actors and actresses to change their inner hormones to project different feelings such as increasing the flow of *Indra*'s rain as tears or increasing the inner fires of *Agni* for the inner intensity of emotions. The *Rudrayāmala* explains that the individual powers, once activated, are controlled by the heart by "putting on a role". This consists of mentally creating a new *mantra*⁹ or vision of what is desired and then manifesting it as a physical reality or *mudra* through the integration of the inner powers or hormones.

One startling characteristic of the power or god *Rudra*, which I discovered is quite important in understanding the following document, is that *Rudra* (or *Śiva*, the later name of *Rudra*) has both male and female attributes.¹⁰ *Rudra*, representing inner powers, is both male and female as commonly described but also has the higher characteristics that both sexes can develop. *Rudra* can be perceived as a god or an ideal state of having fully developed the *yoni* and its response in the middle of the perineum. The *yoni* is synonymous with the outer control and opening of the sacral heart and is depicted as a pudendum with a protrusion of flesh¹¹ as described in the *Rig Veda* and the *Hathapradipika*.¹²

The *Rudrayāmala* has become a much disparaged text because it is not religious and describes what is now considered to be a prurient or suspiciously sensuous method of generating and controlling *soma* or what modern science would call the inner transformational hormones. The *Rudrayāmala* describes how the higher powers, such as described by Maslow, are attained. These powers include the ability to touch a greater source of knowledge and freedom than commonly found in our society. The methods described in the text are seemingly abhorrent. That this abhorrence is not based upon any

⁷ self-existent, absolute, eternal.

⁸ The snake, serpent and dragon used to be the allegory for positive forces.

⁹ An instrument of thought used to envision a new role, followed by the manifesting of it as a *mudra*.

¹⁰ These attributes are also associated with *Eros*.

¹¹ See Chapter 9.

¹² See Chapters 11 and 12.

reasonable logic should illustrate to the reader how the modern brain has been socially conditioned.

Each verse begins with a twentieth century translation followed by a literal translation. Next, the transliterated original and separated Sanskrit words are included along with their dictionary meanings. The comments will attempt to explain the technical content of complex verses in modern terms.

The Rudrayāmalā

1. The inner feminine power asks the inner masculine power, how can I find the power of discernment within my mind and the power in the churning of my guts that can open me to becoming more enlightened.

Literal: The devī asks one's own inner deva how to obtain the higher powers conferred by the sexual region by means of discernment and churning to find the higher path.

Śrī devī uvāca/ anuttaraṃ kathaṃ deva svataḥ kaulikasiddhidam /
yena vijñātamātreṇa khecarī-samatāṃ vrajet //1

Śrī: sacred. devī: feminine goddess. uvāca: speaks. anuttara: chief, principle. katha: what, how. deva: masculine deity. svataḥ: of one's own self. kaulika: kaupina: sexual region. siddhi: higher powers. da: conferring. / yena: by means of. vijñā: discern, know, understand. mātr: mathra: to churn. eṇa by means of. atra: in this place. eṇa: by means of. khecarī: aerial or higher being, sky path. samatāṃ: identify with. vraj: obtain.

Comment: “Asking one's self” is a step beyond the normal rumination of the brain and is what is known today as searching the soul. The self being asked can only be described as the power behind the gut instincts or the self-activating power that arises spontaneously when a crisis is faced. The *devī* was known as the inner goddess *Aphrodite* in Greece whose yearning for union and perfection gave birth to the inner masculine god *Eros* (known herein as *deva*, *Bhairava*, *Brahmā* or *Rudra*) who could manifest Her dictates. Understanding of the nature of the inner powers was gradually lost in both cultures as the soul became defined as the self-exertion to obey social law. In modern India the soul is now known as the *Atman* (see Verse 33) and in the West as *Psyche*. Both of these terms had the original meaning of ‘breathing’ which was considered to be the symbol of the inner life force or effort. Similarly, the awareness of an inner power that could manifest the inner Will has been nearly lost as *Eros* became Cupid in the West and *Rudra* became *Śiva* in India. The verse also agrees with the early Greek model of ascribing the nature of different gods to the various inner powers of an individual.

The churning of the guts is experienced frequently when facing a challenge and is now recognized as stimulating the production of hormones able to assist in overcoming external problems. The modern problem with churning is that it is largely suppressed and the supporting muscles weakened through disuse.

2. My awakening discloses the secret of the non-secretive manner of changing my world driven by the indwelling feminine power existing in the sexual region.

Literal: My awakening tells of the secret of the largely non-secret indwelling feminine power existing in the heart of the sexual region.

etad guhyaṃ mahāguhyaṃ kathayasva mama prabho/
hṛdayasthā tu yā śaktiḥ kaulikī kulanāyikā //2

etad: this. guhyaṃ: hidden, secret. mahāguhyaṃ: maha: great, agunyaṃ: not hidden. kathaya: to (tell me) converse with. sva: my own. mama: mine. prabho: prabodha: awakening. (truth) / hṛdayasthā: existing in the heart. tu: authority, strong. yā: going. śaktiḥ: power. kaulikī: kaulina: sexual region. kula: abode. nāyikā: mistress, feminine power.

Comment: The usage of the word “heart” as the dwelling place for the Soul has undergone changes in India as well as the West. The heart is now considered to be in the blood-pumping organ in the chest which follows if the soul is defined to be breath.

3. Tell me *Rudra*, how can I become enlightened? And he replies, by the Soul envisioning the future desires of the heart.

Literal: Tell me chief God (*Deveśa*), by what means can I find fulfillment? *Rudra* states, The illustrious Soul (*Devī*) great dispenser of the selected delightful future to be reached.

tām me kathaya deveśa yena tṛptiṃ labhāmyaham/
Śri bhairava uvaca
śṛṇu devi mahabhage uttarasyāpyanuttaram //3

tām me kathaya: tell me how. deveśa: chief personal god, Brahmā, Viṣṇu or Śiva. yena: by which means. tṛpti: fulfillment. labhāmy: find. aham: I: śri bhairava uvaca: Rudra speaks. / śṛṇu: śṛī: illustrious, ṇu: mu: praise. devi: devī: goddess. mahābhāge: great dispenser. uttarasyā: belonging to the future. āpya: to be reached. nutta: sent, ordered. ram: to delight in.

Comment: This verse states clearly that the Soul cannot assume that the inner powers will bring fulfillment, but rather it must come by the Soul reaching ever further into the future. This verse relates to the basic ancient concept that the gods in heaven were considered as projections of the inner gods or powers within enlightened individuals. Rather than individuals being sustained by the gods in heaven, the gods in heaven were sustained by individuals. Rather than some inner power producing enlightenment, the Soul must assume responsibility.

4. My conscious brain asks the ruling feminine nature in my awakened heart, what path must I follow to find optimum relationships with the outer world?

Literal. Possessing a ruling goddess in my heart existing in my perineum, what path, goddess of Gods, must be mastered to bring evolutionary powers to that area?

kauliko'yam̐ vidhirdevi mama hṛdvyomnyavasthitaḥ /
kathayāmi sureśāni sadyaḥ kaulikasiddhidam //4

kaulikī: kaulina: sexual region, perineum. ayam: to possess. vidhi: worshipper, rule. devi: goddess. mama: mine. hṛd: heart. vyom: heaven. nyava: bringing down. sthitaḥ: standing. / katha: what. yāmi: path. sureśa: goddess of gods. ani: to bring, use. sadyaḥ: to be subdued or mastered or won or managed. kaulika: kaupina: private part. siddhidam: conferring evolutionary power.

Comment: Individuals must first open the heart to the outer world before setting their own paths to evolve.

5. The inner power provides protection from sin as well as integrating the physical and metaphysical worlds.

Literal: Now, this existing strong protector of your entire world obtains shining freedom from sin, and that inner part manifests the subtle connection of the Sun and Moon.

athādyāstithayaḥ sarve svarā vindvavasānagāḥ /
tadantaḥ kalayogena somasūryau prakīrtitau //5

atha: now. adya: this. asti: existence. tha: protector. ya: strong. sarve: all. svar: world. vinda: acquires. vasa: shining. anāgās: sinless. / tad: that. anta: inner part. kalayogena: subtle connection. somasūryau: sun-moon. prakirt: to manifest.

Comment: Enlightenment requires the ability to connect the metaphysical and physical forces together such as creativity and manifesting, dreaming and reality, eternity and life etc. When one creates and manifests one's own world there can be no sin since everything must fit together. This was perhaps the greatest surprise of Maslow when he studied the Great People and found that they could essentially do no wrong.

The inner gods interface with a higher metaphysical controlling power known by many names such as Zeus to the Greeks and Brahma¹³ to the Indians. In this modern age it is easy to simply consider the higher controlling power as being in the form of Natural Law which serve to direct, limit and control energy-matter-intelligence interactions.

6. The power becomes the source of filling an individual with truth, pleasure, as well as a sense of purpose and immortality. An expanding evolving Life is then met step-by-step, limited only by an inner image of perfection.

Literal: Bestowing, covering and infusing the self with truth, pleasure, and noble purpose. Approaching constantly step-by-step and expanding a created state with virtuous boundaries.

¹³ The Self-Existent; compare with Jehovah. Note the personal God is *Brahmā* not *Brahma*.

pr̥thivyādīni tattvānī puruṣāntani pancasu /
kramātkādīhu vargeṣu makārānteṣu suvrate //6

pr̥thi: priti: pleasure. vyā: a coverer. ādīni: noble minded. tattva: truth. ani: to bring to. puruṣa: animating principle, spirit. antani: within. panca: spread out. su: to bestow. / kramā: approach by steps. atka: at: go constantly. diḥ: increase. varga: state, ṣu: sū: to bestow. ma: maṃḥ: to bestow. kāra: create. anta: limit, boundary. ṣu: su: to bestow. suvrata: virtuous. //6

Comment: This verse elaborates upon the verse above and explains that the Union with the superior Higher Power is pleasurable. The intent of the self to find perfection and beauty can be considered as opposite to the normal wasting away and depletion of the assets of the Earth. A living individual is able to direct the reversal of Entropy or the loss of energy and order. The energy for that reversal is supplied by the mysterious Life Force which is present in all forms of life.

The remainder of the *Rudrayamala* describes how this change can be accomplished as well as the results of that change.

7. The four basic elements of the world, earth, air fire and water, contain their own inner power to change as required in an evolving world.

Literal: There are four supporting elements of reality: air, fire, flowing water, and manifested earth. From these there arises a shining forth preceding the developing of the expansive world.

vāyvagni salilendrāṇām dhāraṇānam catuṣṭayam /
tadūrdhvaṃ śādi vikhyataṃ purastāt brahmapancakam //7

vāyvagni: vayu and agni: air and fire. salilendrāṇām: Varuna's city: water. dhāraṇānam: maintaining earth. catuṣṭayam: fourfold. / tad: that. ūrdhvaṃ: rising. śādi: eminence. vikhyataṃ: beholding, shining. purastāt: before. brahmapancakam: fifth creation: evolutionary. //7

Comment: Air, fire, water, and earth are universal mystical entities with metaphysical properties that survive even today as defining the foundation of the physical world as length, energy, time and mass. Every object or action can be described with these elements. Modern physics explains their integration to form the world as being controlled by Natural Law, but the ancient philosophers argued that there had to be a source or giver of Law and that had to be a form of some vision. The ability of the building blocks to respond to a vision requires both awareness as well as the power to manifest a change within each building block. The result is that the final change results in the object or action shining forth the characteristic that was first only envisioned. The *Rudyamala* continues to describe the power of the vision which can change the basic elements to change the world.

8. The building blocks or elements are without beginning but integrate together to manifest the mental deliberations and vision called a *mantra* of a ruling god.

Literal: Without beginning, they proceed to become named and perceived creations, truly the deliberations with knowledge and beauty of a supreme being.

amūlā tatkrāmāḥ jneyā kṣāntā sṛṣṭā udāhṛitā /
sarveṣām eva mantrāṇām vidyānām ca yaśasvini //8

amūlā: without root. tat: then. kramāḥ: proceeding. jneyā: to be perceived. sṛṣṭā: created. udāhṛitā: called, name. / sarveṣām: supreme being. eva: truly. man: to think one's self, tra: protector. mantrāṇām: to deliberate, envision. vidyānām: knowledge. ca: and yaśasvini: illustrious.//8

Comment: The special power of the higher mind, *mantra*, can be compared to the older psychological term ‘conation’ which is the mental creation of a future before it becomes manifested. That which is yearned for before it appears is *mantra*. *Mantra* is far more than a wish; it is the mental creation of what is to be. Recent efforts at Princeton University have served to prove that individuals can influence small changes in precision devices such as clocks by ‘willing’ a change. Since the force of *mantra* is weak it must be prolonged and continually directed. As such it requires the continuous step-by-step efforts towards its fulfillment which many individuals are thoroughly familiar with. In the process the elements are used to make the desired world manifest. As the personal world slowly changes and becomes constantly more perfect and filled with beauty it is best described as becoming magnificent.

Every evolutionary world that is chosen or created within the present moment has no earlier origin or beginning. Anything that has the sense of reality is defined by *mantra* and becomes manifested as shining knowledge or divine experience.

9. The *yoni* is credited with being the source of the manifesting of the dedication of the heart.

Literal. This *yoni* is defined as bestowing and protective. The hidden *yoni* bestows union, prosperity, joy and manifests the inner yearnings.

iyam yoniḥ samākhyātā sarvatantreṣu sarvadā /
caturdaśayutaḥ bhadre tithīśānta samanvitam //9

iyam: this. yoniḥ: source of generation. samākhyā: calculated, enumerated. sarva: entire. Tan: extent. tra: protection. sarvadā: all bestowing. / cat: hidden. urda: cheerful, upper. śa: bestowing. yuta: united. bhadre: prosperity. tithī: titha: love, fire. śānta: joy. samana: union. vitam: manifest desired. //9

Comment: The masculine noun ‘*yoni*’ refers to the center of the perineum which when activated swells and stimulates the *hridaya* or (lower) heart. (There is the similar feminine noun ‘*yoni*’ in Indian literature which is the female pudendum and is also a creative and responsive center.) The stimulation of the *yoni* produces a noticeable swelling called the *kanda* or *linga* in men and women. The swollen *linga* is depicted in icons as a source of masculine creative power in Greece as well as India.

10. The androgynous nature of the Creator *Brahma* as well as the inner *Rudra* (or *Brahmā*) exists in the heart, located between the thighs. If this androgynous nature cannot be found, an individual cannot find enlightenment.

Literal: The third nature of *Brahma* is activated by pressing the heart between the thighs. Those who do not have the existence as a *yoginī* (or the state of androgyny), as did the god *Rudra*, cannot break forth.

ṭṛtīyaṃ brahma suśroṇi
hṛdayaṃ bhairavātmanaḥ /
etannāyoginījāto nārudro labhate sphuṭam //10

ṭṛtīyaṃ: the third. brahma: a god. su: creating, activating. śroṇi: loins. hṛdayaṃ: heart. bhairavā: *Rudra*. ātmanaḥ: Self./ etan: this. nā: no, not so. yoginī: female yogi. jāto: produced. nārudro: nā: no, not so. rudra: god half male and half female. labhate: obtaining. sphuṭam: appear suddenly.//10

Comment: The act of creation unites the masculine and feminine or the vision with manifesting. Any act of creation must begin with the opening of the body and Soul to a vision. This obviously is a feminine act and not a normal masculine act of conquering or subduing. The beautiful and responsive Greek *Aphrodite* as the Soul is a perfect model for this verse. The center for this powerful feminine force is universally declared to be the heart, which the ancients declared to be between the thighs. Most women could agree that this is experienced by tightening the thighs together. The masculine aspect of creation or *Rudra* is as described by the inner God *Eros* in Greek philosophy. A *yoginī* is normally considered to be a *yogi* with added feminine powers as well as special mystical powers. One myth of the heavenly androgynous god *Rudra* was highlighted by how, after being locked deep in a well, he escaped through the creation of his own freedom, which is of course highly suggestive of escaping our own entrapment with life.

11. The lower heart is the dwelling place of *Rudra* or the power of Love and provides the energy for maintaining union with as well as liberation from the outer world. To create a new world, a vision or *mantra* must be created, followed with *mudra* which transforms a vision into reality.

Literal: The *hridaya* is the dwelling place of *Rudra*, the God of Gods and is the source of union with liberation at the same time. Ascending (beyond) is accomplished with the uniting of the great *mantra* and *mudra*.

hṛdayaṃ devadevasya sadyo yogavimuktidum/
asyoccare kṛte samyaṅ mantramudrāgaṇo mahān //11

hṛdayaṃ: heart, center of feelings. devadevasya; god of gods, sadyo: sadyo: sādhyā: Rudra, god of Love. yoga: union. vimukti: set free. / asyo; become. uccare: to rise. kṛte: making, doing. samyaṅ: right, correct. mantra: vision: mudra: manifested vision. agano: attain. mahān: great. //11

Comment: The term ‘god of gods’ for *Deva* or *Rudra* is easier to understand from the early Greek definitions of the inner masculine god *Eros* who also had a form of Zeus in the heavens above. *Deva* is the manifesting god of the yearnings of *Devī* or the Soul. This model might also be compared with some of the older views of homes which were run by the mother and wife, but sustained by the strength and creativity of the husband and father.

Stating that *Deva* is the source of union with liberation might seem contrary to modern concepts which views liberation as being free from uniting forces. The liberation, however, refers to the ability of the individual to choose a completely different world and self while the union refers to the ability to become interactive or an integral part of that new world.

12. Becoming an envisioned new person requires the full acceptance of the new manifested image or *mudra*, not as new, but as an old highly loved image that was created or chosen in the past as a *mantra*.

Literal: A perfected and expanding *mudra* or manifested vision of the self is obtained by bestowing and facing the arrival within one’s body of the chosen characteristics obtained with a strong effort as well as in the moment of reception creating a loving tender recollection of the *mudra*.

sadya sanmukhatam eti svadehāveśalakṣanam /
muhūrtam smarate yas tu cumbake nabhimudritaḥ //12

sadya: to be perfected. san: bestow mukhatam: confronting, facing. eti: arrival. svadehā: one’s body. veśa: to assume an appearance. lakṣana: relating to or acquainted with characteristic signs or marks / muhūrtam: a moment. smarate: loving recollection. yas: exert tu: to make strong efficient. cumb: to touch closely or softly. nabhi: expanding, mudritaḥ: obtained *mudra*

Comment: This stage is difficult for modern individuals since most people consider that they have only one self which is the identity that became solidified as a child and reinforced by friends, family and associates. It is also difficult to accept the concept that different selves can be accepted in the same nature as putting on another pair of clothes. However, almost everyone does in fact change their roles or selves as they ‘act’ like a parent, a family member, a supervisor or a friend.

13. At that time the present image or role of the self is lost and replaced with an image or *mantra* created in the past for the future and rises from the depths in the present under a strong drive or need.

Literal: At that time when one procures annihilation (of the old *mudra*), the body can be molded with the spirit of a new *mantra-mudra*. Which was created in an envisioned future but is driven to rise from the past to become manifest in the present.

sa badhnāti tadā dehaṃ mantramudrāgaṇaṃ naraḥ /
atītanāgatānarthān pṛṣṭo'sau kathayatyapi //13

sa: procuring badh: vadha: annihilation, disappearance. tadā: at that time. dehaṃ: to mold the body. mantramudrā: mantra-mudra. āgaṇaṃ: arriving. nara: masculine, male, eternal spirit/
atītanā: atita: gone by. anāgata: not come. narthān: nṛt: to act. pṛṣṭo: rising from behind, asau: underneath. katha: talk, description, image. yatyapi: yatya: driven. api very.// 13

Comment: The best example of this is how people will relate how they suddenly forgot their assumed limitations and became a hero or managed to do something that was completely unexpected. Invariably, they will state how they first saw themselves doing the impossible or unexpected and then that they had no choice but to manifest what they envisioned. The perception of the future act was not of a conscious effort but arose from the depths of their consciousness or from a mantra. Similarly, the forgetting of who or what they were with the limitations of that person also is not of conscious effort.

14. Using *mantra* and *mudra* one can reach for and manifest the spirit of any desired god or divine nature.

Literal: The androgynous power of *Rudra* can be thrust forward to manifest the spirit of any god which becomes overpowering and enveloping.

praharād yad abhipretam devātarūpam uccaran /
sākṣāt paśyatyasandigdham ākrṣtam rudraśaktibhiḥ //14

prahara: to thrust or move forward. yad: which. abhi: approach. pretam: deceased. devatā: divinity. rūpam: form. uccaran: ascend, rise, issue forth, go forth /
sākṣāt: overpowering, with one's own eyes. paśya: beholding. digdham: covered, anointed.
ākṣtam: attracted. rudraśakti: by the power of Rudra.

Comment: The Greeks were convinced that a hero managed to assimilate the inner nature of a god but no records survive as to how this was done other than the chosen god had to be fed ambrosia (or the proper hormones had to be generated). The Greeks did not use *mantra-mudra* but did describe the same relationship as sun-moon. The sun became the source of vision or *mantra* and the moon became the manifesting of the sun's power.

Mantra-mudra has become lost in the modern world's denial of the metaphysical or *mantra* and its emphasis upon the physical *mudra* or the outer characteristics of an individual. Otherwise an individual can only 'act' without any assumed reality of the role. This results in the judgment of individuals by their titles rather than their inner abilities.

The modern concept of changing is to manipulate effects rather than causes.

15. Ultimate truth is found only with love of such power that the bowels churn for its attainment.

Literal: The ultimate truth of heaven is brought forth by churning produced by striving after love by means of protection and of the carrying across and joining with all of the great strength of *Rudra* or inner love.

praharādvayamātreṇa vyomastho jāyate smaran /
trayeṇa mātaraḥ sarvā yogīśvāryo mahābalāḥ //15

prahara: to thrust forward. advaya: ultimate truth. mātrea: mathra: churning. eṇa: by means of. vyomastho: being in the sky, heavenly. jāyate: ja: produced by. yate: strive after. smara: love. the god of love, Rudra. / tray: trai: protect. eṇa: by means of. mā: traverse, taraḥ: carrying across. sarvā: all. yogi: join, unite. īśvārya: the god of love, Rudra. mahābalāḥ: great strength. //15

It is perhaps easier to understand the *Rudra* or the god of love, *kāma*, as the same as the Greek inner god *Eros* who was the predecessor of Cupid. *Eros* contained the fire of love that led individuals into heroic (from *eros*) actions. *Eros* was also associated with the drink of the gods, ambrosia, which is the same as the *soma* or *amrita* to be introduced shortly.

The Greeks also were aware of how the power would overpower and individual and unite the love and individual such as the uniting of love for knowledge into the nature of the philosopher or lover of knowledge.

16. A retinue of inner supporting powers arrives, brought together by the power of Love.

Literal: A hero and the perfected powerful chief of heroes, a portion of the total arrive and come together as givers driven on by means of *Rudra*.

vīra vīreśvaraḥ siddhā balavān chākinīgaṇaḥ /
āgatya samayaṃ datvā bhairaveṇa pracoditāḥ //16

vīra: hero. vīreśvaraḥ: chief of heroes. siddhā: perfected. bala: possessing power. cha: a fragment. akin: ākīm: from. gaṇa: a troop deity (esp. pl. the followers of Śiva.) āgatya: having arrived or come. / samayaṃ: to come together. datvā: gift, a giver. bhairaveṇa: by means of Rudra. pracoditāḥ: driven on. //16

17. One must take great effort to first perceive and then obtain total perfection. To be without sin, one must find wisdom and perfection in the past, present and future.

Literal: Who with perceived great effort fulfills and gains the highest perfection. Being without sin, perfected in the past and future is perfected in the present and wise.

yacchanti paramām siddhiṃ phalaṃ yadvā samīhitam /
anena siddhāḥ setsyanti sādhyanti ca mantriṇaḥ //17

yac: yad: who. chanti: chad: appear. pleased, cover, paramām: highest, primary. siddhiṃ: perfection, fulfill. phalaṃ: benefit, result. yadvā: perception. samīhitam: great effort to obtain anything / anena: sinless. siddhāḥ: perfected in the past. setsyanti: perfection in the future. sādhayanti: perfected in the present. ca: and. mantriṇaḥ: wise. //17

Comment: Wisdom demonstrates that every step in evolving leads to a defined goal even though at the moment the step may appear to be detrimental to evolution. It is common to hear perfected individuals state how their perceived set-backs always turned out to be positive experiences. If an individual is content with their present state of life, then every past experience must be accepted as perfect since it led to the present.

This verse teaches that an individual can sin if any anticipated or planned activity is not perceived as perfect. This requires its comparison with the past present and future. This verse is supported by the Greek word for sin which was *hamartano* and which had the meaning of missing the mark or a personally chosen goal. A further concept of sin can be obtained from the Greek word *dikaio* which was applied to an individual without sin. This word meant ‘equal, even or well-balanced’, as well as ‘legally exact and precise.’ Such an individual was called righteous, able to follow and stick to the right path leading to personal perfection.

18. Obtaining a perfect life requires using the power of Rudra or Love to define the goal and then the churning of the guts or flesh. The churning of the flesh combined with the merger of the mantra of becoming a hero will fulfill any state of mind or body to obtain any desire. However, this cannot be done by the conditioned self-control or restraints.

Literal: Success in the desire for anything is in the nature of *Bhairava* or *Rudra* with the universal churning of the flesh with the entrance of the hero mantra any state of mind or body, not by controlling restraints.

yatkincid bhairave tantre sarvamasmat prasiddhyati /
mantravīryasamāveś aprabhāvān na niyantriṇā //18

yatkincid: desire for anything whatever. tantre: rule, essence. bhairave: Rudra. sarva: universal, for everyone, all. mas: flesh. mat: churn. pra: great. siddhya: success. / mantra: vīrya: hero. samāveś: entering together. apra: to fulfil. bhāva: any state of mind or body. na: not. niyantriṇā: controlling restraining

19. There is an unexpected addition of swelling that is felt in the perineum with churning and mental concentration. This protuberance speeds the division between the old and the new heroic true state. The protuberance also gives partial fulfillment to the continual attainment and initiation to becoming an enlightened individual.

Literal: The annexing of an unexpected fleshy expelled excrescence speeds the division to the going to the strong and true state of existence. This initiates and gives partial fulfillment of becoming a permanent *yogī*.

adṛṣṭamaṇḍalo'pi evaṃ yaḥ kaścid vetti tattvataḥ
sa siddhibhāgbhaven nityaṃ sa yogī sa ca dīkṣitaḥ //19

adṛṣṭa: unexpected, unseen. maṇi: maṇi: fleshy excrescence, dala: expel. api: annexing, to join to, pour out, evaṃ: thus. yaḥ: yah , to speed , be quick. kaś: to go. cid: to divide. vetti: vid: to be strong. tattvataḥ: true or real state. āta: going. / sa: giving. siddhi: accomplishment, fulfillment. bhāg: a part, portion, share, bhaven: becoming, being. nityaṃ: continual, perpetual. sa: giving. yogī : yogini: female yogi. ca: and. dīkṣitaḥ: initiated into.

Comment: The described swelling or protuberance can be felt to some extent with deep crying, laughing, coughing or strong exhalations. There are a number of Sanskrit words describing this protuberance or swelling with the most common being *linga* (sign (of attainment or enlightenment)) as well as *kanda*. The 'initiation' or *dīksha* corresponds to the attainment of a higher power.

20. A mighty strength in knowledge is acquired by the uniting of knowledge gained by churning and that gained by practical experience and learning. That union provides total knowledge without error.

Literal: Without error bringing into existence the knowledge acquired by churning and that gained by practical experience. That mighty assembly (of knowledge) is stimulated to come into a united existence.

anena jñatamātreṇa jñāyate sarvaśaktibhiḥ /
śākinīkulasāmānyo bhaved yogaṃ vināpi hi //20

anena: without error, sinless. jñāta: known. mātreṇa: by churning. jñā: to know. yate: to join. sarva: all. śakti: adherence, practical, ability. bhiḥ: by means of. / śākinī: mighty, female. kula: assemblage. sāmānyo: in common, equal. bhaved: bhv: coming into existence. yogaṃ: union. vīna: discipline. api: uniting to. hi: to stimulate or incite to. //20

Comment: This verse is very important since it states that Truth can only be known if the metaphysical forces and causes are considered along with the facts gained from the manifested world. In a practical sense, this is stated as being certain about some conclusion since your brain and guts both agree.

21. Without worship and study one knows all that is required and no longer requires religious worship or sacrifice. A consuming fire breaks the bondage of illusion producing the perception of the highest God.

Literal: No worship or study, procures all that is knowable and is victorious over sacrificing. The highest God is perceived with the fiery consumption of illusion.

avidhiḅᅇo vidhānaᅇᅇo jāyate yajanaᅇ prati //21
kāᅇāgnim āditaᅇ kᅇtvā māyāntaᅇ brahmadehagam

avidhi: no worship. ᅇᅇo: study, knowing. vidhā: procure, bestow. anāᅇᅇā, surpassing all that has ever been known jāyate: victorious. yajanaᅇ: sacrificing. prati: towards. / kāᅇāgnim: consuming fire. ādita: not bound, beginning. kᅇtvā: producing. māya: illusory or supernatural power. anta: issue, event. brahma: the highest god. deha: body, person. gam: perceive. //21

Comment: Churning consumes the imagined reality of conditioned thought, producing a perception and access to the highest level of knowledge.

22. There are three evolutionary powers that must be maintained and utilized throughout one’s whole life. These are to excel in everything that is done, to have a vision as to direction, and to exert one’s self in the manifesting of the vision. In order to follow this path, one must be prepared to do anything.

Literal: Understand that the auspicious three personal powers (preeminence, mantra and effort) include everything though the beginning, end of life and future life. Therefore, the inward subsistence of doing anything becomes a pure path for the one who perseveres.

śivo viśvādyanantāntaᅇ paraᅇ śaktitrayaᅇ matam/
tadantarvarti yat kincit śuddhamāᅇge vyavasthitam //22

śivo: auspicious. viśva: all, entire, whole. adyanant: adyanta: beginning and end. anta: end (in time), end of life, death. para śakti traya: performing the three energies (prabhutva: personal pre-eminence, mantra. utsāha, effort.) with all one’s might. mata: understand. / tad: then. antar: inward. varti: subsistence. yat kincit: doing anything. śuddham: purity. māᅇge: proper course. vyavasthiti: perseverance in. //22

Comment: This verse is contrary to modern social dogma, since one’s own goal becomes paramount as well as one’s own inner powers to attain it. It should be remembered, however, as sages have reported through out the millennia, that when individuals satisfy their visions (not desires), society is improved and evolves.

23. In just a short moment, supreme knowledge can be obtained from the inner Rudra or god of Love.

In one moment of enlightenment supreme, knowledge is consumed. That highest auspicious all knowing *Rudra*.

aᅇurviśuddham acirāt aiśvaraᅇ jñanam aśnute /
taccodakaᅇ śivojneyah sarvajnaᅇ parameśvaraᅇ //23

aᅇu: moment. viśuddham: enlightened. acirāt: not long. aiśvara: supremacy. jñanam: knowledge. aśnute: aśnat: consuming. / taccodakaᅇ: tac: tad: that. codakaᅇ: impelling, excitation, inner power.

śivojneyah: knowledge of what is fortunate, auspicious to be known. sarvajnaḥ: all knowledge.
parama: highest. īśvaraḥ: inner god, Rudra. //23

Comment: This is a common experience of following the inner deep feelings of Love. The ancient world used the expression, ‘hit by lightning’ which might be more common today as ‘hit over the head’ when suddenly a whole and detailed view of the object of love is understood.

24. The power of Love in the heart is like a seed which, when nourished, can grow into a great tree.

Literal: The all pervading Rudra, fully satisfied, radiant and abiding in his own essential nature is like the great banyan tree contained within the energy of its seed.

sarvago nirmalaḥ svacchas tṛptaḥ svāyatanah śuchiḥ
yathā nyagrodhabījasthaḥ śaktirūpo mahādrumaḥ //24

sarvago: all pervading nirmalaḥ: pure , shining. svacchas: clear. tṛptaḥ: satiated. svāyatanah: one’s home, resting place. śuchiḥ: purity. / yathā: in like manner. nyagrodha: the great banyan tree. bīja: seed sthaḥ: to be founded upon. śaktirūpo: energy of seed. mahādrumaḥ: a great tree. //

25. In like manner, the inner seed in the heart contains the elements that produce the total world which contains the original vision. Truly perfection or liberation from ignorance is obtained with the inner rising knowledge and truth.

Literal: In this manner, the seed existing in the heart contains the aggregate of all creations, both motionless and moving. Truly, liberation is attained in the casting up of knowledge and truth.

tathā hṛdayabījasthaṃ jagadetarācarācaram
evaṃ yo vetti tattvena tasya nirvānagāminī/ //25

tathā: in that manner. hṛdaya: heart. bīja: seed. sthaṃ: existing. jagat: world. eta: approach. caracara: the aggregate of all creation. / evaṃ: truly. yo: yuj: united. vetti: knower. tattvena: truth. tasya: cast up. nirvāna: beatitude, liberation, oblivion. gāminī: attaining, going.//

Comment: The manifesting of an envisioned change in either the self or world must contain a change in everything which is even remotely connected to the vision. For instance in a dream, everything fits and functions together in complete union. A desired change in contrast, is limited to the image of the change but not the surrounding world.

26. Self justification, anointings and religious ceremonies are abandoned. Likewise, everything begins within the embodied concealed heart.

Literal: One becomes free from consecrations, religious anointings and meditations. In like manner, the initial first part to bring a new state begins with the material form of the concealed hidden center.

dīkṣa bhavatyasaṃdigdha tilājyāhutivarjitā
mūrdhni vaktre ca hṛdaye guhye mūrtau tathaiva ca //26

dīkṣa: consecrate one's self. bhava: coming into existence, origin. saṃdigdha: annointings. tila: small particle. ājya: religious markings. oblations. ahuti: meditations, invocations. varjit: free from. / mūrdhni: mūrdhan, the head, the first part of anything. ni: to bring into any state or condition. vaktre: vaktra: mouth, beginning, the initial or first term of a progression. ca: as well as, and. hṛdaye: center or heart. guhye: concealed, sexual organs. mūrtau: material form. tathaiva ca: in like manner. //

Comment: A change occurs from being concerned what others think or what is proper to becoming the individual which fulfils the vision of what one has a love to become.

27. The nipples and breasts are stimulated to find the power that can manifest the inner vision.

Literal: Having deliberated to bestow goodness, the nipple and breast are clenched and caressed one by one to have power and direction to reach and make the condition of the vision

nyāsaṃ kṛtvā śikhām baddhvā saptaviṃśatimantritām
ekaikaṃ tu diśāṃ bandhaṃ daśānām api kārayet //27

nyāsaṃ: placing, impress, applying. kṛtvā: having done. śikhām: nipple, spike, projection, end or point. baddhvā: having clenched, joined, tied. saptaviṃśati: 27. sap: caress, seek. ta: the breast, a tail. viṃ: vin: bestow. śati: goodness: mantritām: deliberated./ ekaikaṃ: one by one. tu: to have power. diśāṃ: direction. bandhaṃ: bandh: to unite. daśān: daśā: condition, wick, ten. nām: vision, name, appearance. api: reaching to. kārayet: kṛ: a doer, maker //

Comment: This verse may well be the secret stage of Yoga that the masters would teach their ready students by allowing them to observe them in their meditation. It certainly would be a far better method of teaching than attempting to describe it. This verse is likewise an example of how the inner meaning of some verses was hidden. The words *sap ta viṃ* and *śati* are compounded together to also produce the word for 'twenty-seven' which is much easier to read than to separate the words. The word *śikhām* has the fundamental meaning of something pointed, which leads to its usage to describe the nipple. It also is used to describe such things as a peacock's crest or comb which probably suggested to some translators that it could be applied to the tying of a lock of hair for a religious symbol. This leads to the translation that a tuft of hair is to be tied with twenty-seven mantras, which may be representative of the problems encountered with the *Rudrayamala*. However, it is only when the Sanskrit is unscrambled properly

that a sensible meaning appears using the literal meanings of the words with no externally added words.

28. The stimulation produces a swelling in the middle of the perineum which in turn produces a vibration in the whole body removing the effects of any passions as obstacles. The nipples can also be considered as producing a mystical fluid which permeates the whole body.

Literal: The protective control produces swelling procuring the state of vibration removing obstacles and passions. The nipples are considered as producing a divine fluid permeating throughout all the body.

tālatrayam purā dattvā saśabdaṃ vighnaśāntaye
śikhāsaṃkhyābhijapta tena toyenābhyukṣayet tataḥ//28

tāla: measure, control. trayam: trai: to protect. purā: swelling, stronghold. dat: da: producing. tvā: the state of being. sa: procuring. śabda: vibrations. vighna: removal of obstacles. śāntaye: reducing passions. / śikhā: nipples. saṃkhyā: to be considered as. abhija: produced all around. ap: divine fluid. tena: in that manner. toya: fluid. ena: it, this that, abhyukṣ: sprinkling over, wetting. aye. in this manner. tataḥ: spread, diffused. //28

29. There is an abundant discharge of fluid in both sexes from flat-chested to the full breasted. The production begins with sitting and manifesting the imagined nourishing fluid.

Literal: An abundant discharge a step for all genders of either bare ground or mountain, sitting and imagining the nourishing moisture working in that direction as a seed.

puṣpādikaṃ kramāt sarvaṃ liṅge vā sthaṇḍile thavā
caturdaśābhijapta tena puṣpenāsanakalpanā//29

puṣpā: puṣpāka: discharge. adika: abundant. krama: a step, going, course. sarvaṃ: all, whole. liṅge: liṅga: gender, the sign of gender. vā: either, sthaṇḍile: bare ground. thavā: tha: a mountain. vā: or. / caturda: 4. cat: to go. ūrd: to play. aśābhij: without a seed. śā bhijā: with a principle or source. aptena: ap: work. tena: in that direction. puṣpenā: puṣ: nourishing. peṇā: pheṇā: foam, moisture, embrace. āsana: sitting. kalpan: fashioning or performing, forming in the imagination, inventing..

Comment: This verse counters the later universal consideration of females as not possessing an inner power or perhaps not even a soul. The size of the nipple and breast is also stated to be unimportant. The imagining of an inner flow of a fluid would be described today as positive feedback in learning to secrete it. Many people describe the effect as like a ‘drug rush’ which is known to be enhanced with concentration upon the effects.

30. Under those circumstances, and with a strong consecrating of the self to restoration and with protracted sitting, attainment of strong emission follows a union of the buttocks and self sacrifice.

tatra sṛṣṭim yajed vīraḥ punarevāsanam tataḥ /
sṛṣṭm tu sampuṭīkṛtya paścād yajanam ārabhet//30

tatra: under those circumstances. sṛṣṭim: emission, creation. yajed: yaj: to consecrate. vīraḥ: hero or an intoxicating beverage (*soma*). punar: to restore, renew. eva: as long as. asanam : sitting. tataḥ: protracted. / sṛṣṭim: emission. tu: to be strong. sampuṭī: a kind of sexual union) sam: union of. pūta: the buttocks. kṛtya: action. paścād: paścāt: following, in the rear, behind. yajanam: the act of performing a sacrifice. ārabhet: ārabh: reach, attain.//30

31. In order to manifest a created *mantra*, it is necessary to allow the body to become filled with a creative comforting feminine force. The feminine nature is then actuated by stimulating or rubbing the breast.

Literal: Seeking to obtain complete reality, submit to a great feminine power by caressing and inciting the breast to bestow and gain the remembered *mantra*.

sarvatattva susampūrṇam sarvābharāṇa bhūṣitām
yajed devīm maheśānīm saptaviṃśati-mantritām //31

sarva: whole. tattva: truth or true reality. su: to impel. sampūrṇam: filled with. sarvā: whole. bharaṇa: maintaining. bhūṣitām: bhūṣ: to seek. itām: ita: obtain. / yajed: yaj: consecrate. devīm: a female deity. maheśānīm: maheśāna: great lady. saptaviṃśa: sap: caress. ta: the breast. viṃ: vin: to bestow, śati: 100, gaining, obtaining. mantritām: mantra: ita: returned remembered. //31

Comment: This verse could also be expressed as the common expression that an individual gives up attempting to know or change a situation and rather sinks into a state of being enveloped with a feeling of security, warmth and love. In seeking this state it is common to pull the knees up to the chest, clench or tightly rub the chest. This state of mind and body is also found in uncontrolled sobbing.

32. The manifesting of the virtuous *mantra* requires the submission to a cover of gods or forces who are able to overwhelm the soul.

Literal: That virtuous expansion, according to ability, is accompanied by the cover of gods who when honored overwhelm the vital body and manifest (the *mantra*).

tataḥ sugandhipuṣpaistuyathāśaktyā samarcayet
pūjayet parayā bhaktyā ātmānaṃ ca nivedayet //32

tataḥ: that. sugandhi: sugandha: virtuous, fragrant. puṣpaistu: puṣpa: expanding. yathāśaktyā: yathāśakti: according to power or ability. samarcayet: samar: accompanied by the gods. cayet: caya: a cover. / pūjayet: pūjayāna: honoring. parayā: parayatta: overwhelmed by. bhaktyā: bhakta: engaged in. ātmānaṃ: the Soul. ca: and. nivedayet: manifesting, reporting or relating. //32

Comment: This describes the mental state to be taken with the above state of the physical body as the mind not only gives up control of the body, but also opens to inner

healing or guiding forces. This is the state normally assumed, perhaps unconsciously, by those who are readying themselves to ‘sleep on’ a problem and are expecting an answer or insight.

33. The reached for, dedicated to, or prayed for result is finally obtained by the activation of the inner power of Love which integrates the past and future with the reality of the present.

Literal: Truth and perfection is found by both feeding and then yielding to the inner forces. The dedication to truth initiates the power of Love which then is the source of bringing forth great actions.

evam yajanam ākhyātam agnikārye pyayaṃ vidhiḥ
kṛtapūja vidhi samyak samaran bījam prasiddhyati //33

evam: thus. yajanam: the act of sacrificing. ākhyātam: made known, manifested. agnikārye: feeding the inner sacrificial fire. pyayaṃ: approach. vidhiḥ: law, correct manner, truth. / kṛta: made. pūja: to initiate, consecrate. vidhi: prescribed act or rite. samyak: right, correct, perfection, smaran: act of love or union. bījam: beginning, seed. prasid: accomplished. pra: great. sid: to turn out well, have success. yati: disposer, //34

34. Breaking free from the bondage of time, the fluid extends to the love and fire in the heart. A portion of the fluid supports the inner reigning Aphrodite or Soul.

Literal: Free from beginning or ending, the fire of the seed expands and goes to the center of the body, a portion of the nectar bringing within the lotus, or inner heart, the eternal reigning *Lakṣmī* or Soul.

ādyantarahitaṃ bījam vikāsat tithimadhyagaṃ
hṛtpadmāntargataṃ dhyāyet somāṃśaṃ nityam abhyaset //34

adyanta: beginning and end. rahita: separated or free from. bījam: source, seed, the position of the arms of a child at birth. vikāsa: extend, increase, to open, expand. tithi: titha: fire, love. madhya: central, middle of body. ga: going. / hṛt: bringing, padma: lotus, Lakṣmī. antar: within. gata: going. dhyāyat: thinking, meditation, imagining. soma: fluid. amśa: portion. nityam: eternal. abhyas: reign over. //34

Comment: The inner goddess *Lakṣmī* is the same as the Greek goddess Aphrodite. Both goddesses are described as beautiful as well as the source of success and attainment. The inner generated fluid of ambrosia (Greek) and *amrita* or *soma* (Sanskrit) are both described as food for the inner gods. The Soul is not the same as the god of Love, Eros (Greek) or *Rudra* (Sanskrit).

35. Going, going with Love. Love without a defect, to strive after a place of strength, to arrive at the goal. Becoming an immovable living supernatural being approaching knowledge of all and with no doubt about it.

yānyān kāmāyate kāmā-stāmstācchīdhādhrāmavāpnuyāt /
asmāt pratyakṣatām eti sarvajñatvaṃ na saṃśayaḥ //35

yānyān: going going. kāma: love. yat: strive after. stām: sthaman: place seat, strength. sta: to stand firm. acchidhra: without a hole. mava: nava: new. ap: water, work, to arrive at one's aim or end, become filled. / asmāt: stone. prat: prati: to go towards. yakṣa: a living supernatural being tām: to become immovable. eti: approach. sarva: everything. jña: to know. tvam: thee. na: saṃśayaḥ: no doubt about it. //35

36. This manifested *mantra* bursts forth from the combined masculine and feminine powers to attain all the knowledge and powers.

evaṃ mantra phalavāptirity etad rudrayāmalam /
etad abhyāsataḥ siddhiḥ sarvajñatvam avāpyate //36

evaṃ: this. mantra: thought. phala: to bring to maturity. avāpti: avapti: attainment, obtaining vā: like. āpti: connection, sexual intercourse. etad: this. rudrayāmalam. etad: this. abhya: towards. asa: the lower part of the body, behind, posteriors. siddhiḥ: attainment. sarvajña: knowing all. tvam: thee. avāpya: avapya: to be obtained. //36

Comment: This verse states that through Love, anything can be gained.