

CHAPTER 25

The glory of Rudrākṣa

सूत उवाच

शौनकर्षे! महाप्राज्ञ! शिवरूप! महामते।

शृणु रुद्राक्षमाहात्म्यं समासात्कथयाम्यहम्॥ १॥

Sūta said, "O sage Śaunaka, O Great Soul and highly intelligent one, you please listen to the glory of *Rudrākṣa* which I am going to speak out in brief.

शिवप्रियतमो ज्ञेयो रुद्राक्षः परपावनः।

दर्शनात्स्पर्शनाञ्जप्यात्सर्वपापहरः स्मृतः॥ २॥

This *Rudrākṣa* is an extremely auspicious bead and is extremely dear to Śiva. By its mere sight or by performing *japam* with the same, or using it as a rosary, all the sins get destroyed.

पुरा रुद्राक्षमहिमा देव्यग्रे कथितो मुने!।

लाकोपकरणार्थाय शिवेन परमात्मना॥ ३॥

In earlier times, lord Śiva, in the presence of the goddess Pārvatī, for the purpose of the welfare of the people, had narrated the importance of *Rudrākṣa*.

शिव उवाच

श्रूयतां तु महेशानि! रुद्राक्षमहिमा शिवे!।

कथयामि तव प्रीत्या भक्तानां हितकाम्यया॥ ४॥

Śiva said, "O Goddess, O Maheśānī, for the sake of your pleasure and for the welfare of the devotees, I narrate the glory of *Rudrākṣa*.

दिव्यवर्षसहस्राणि महेशानि! पुनः पुरा।

तपः प्रकुर्वतस्त्रस्तं मनः संयम्य वै मम॥ ५॥

O Maheśānī, earlier, my mind felt disturbed after performing *tapas* for a divine thousand years.

स्वतन्त्रेण परेशेन लोकोपकृतिकारिणा।

लीलया परमेशानि! चक्षुरुन्मीलितं मया॥ ६॥

O Parmeshvarī, I happen to be the supreme lord of the universe, and being self-possessed, I then opened my both the eyes.

पुटाभ्यां चारुचक्षुर्भ्यां पतिता जलबिन्दवः।

तत्राश्रुबिन्दुतो जाता वृक्षा रुद्राक्षसंज्ञकाः॥ ७॥

Then drops of tears fell on the ground from my half-opened eyes, which produced the trees of *Rudrākṣa*.

स्थावरत्वमनुप्राप्य भक्तानुग्रहकारणात्।

ते दत्ता विष्णुभक्तेभ्यश्चतुर्वर्णेभ्य एव च॥ ८॥

For the welfare of the devotees those drops of tears took to the form of trees. Being immobile, they were given to the devotees of lord Viṣṇu, belonging to the four *varṇas*.

भूमौ गौडोद्भवांश्चक्रे रुद्राक्षाञ्छिववल्गुभान्।
मथुरायामयोध्यायां लङ्कायां मलये तथा॥ ९॥

They became the *Rudrākṣa* trees in the Gauḍa country, which became greatly favourite of Śiva. They were also grown in Mathurā, Ayodhyā and Malayācala.

सह्याद्रौ च तथा काश्यां देशेष्वन्येषु वा तथा।
परानसह्यापापौघभेदनाञ्छ्रुतिनोदनान्॥ १०॥

They were also grown in the city of Kāśī, for the destruction of the sins at the instance of the Vedas.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा जाता ममाज्ञया।
रुद्राक्षास्ते पृथिव्यां तु तज्जातीयाः शुभाक्षकाः॥ ११॥

At my command the *Rudrākṣa* beads could be used by Brāhmaṇa, Kṣatriya, Vaiśya as well as the Śūdras. These *Rudrākṣas* are of auspicious nature.

श्वेतरक्ताः पीतकृष्णा वर्णाज्ञेयाः क्रमाद्बुधैः।
स्वजातीयं नृभिर्धार्यं रुद्राक्षं वर्णतः क्रमात्॥ १२॥

The learned people should know about their shades as well. They are of white, red, yellow as well as of black colours. The people should wear them according to their *varṇas*.

वर्णैस्तु तत्फलं धार्यं भुक्तिमुक्तिफलेप्सुभिः।
शिवभक्तैर्विशेषेण शिवयोः प्रीतये सदा॥ १३॥

The people desirous of the worldly pleasures as well as the salvation, should wear *Rudrākṣa* according to their *Varṇas*. The devotees of Śiva, particularly, in order to please Śiva and Pārvatī, should wear *Rudrākṣa*.

धात्रीफलप्रमाणं यच्छ्रेष्ठमेतदुदाहृतम्।
बदरीफलमात्रं तु मध्यमं सम्प्रकीर्तितम्॥ १४॥

Rudrākṣa of the size of Embolic myrobalan, is considered to be the best. The one of the size of jujube fruit is considered to be the middling one.

अधमं चणमात्रं स्यात्प्रक्रियैषा परोच्यते।

शृणु पार्वति! सुप्रीत्या भक्तानां हितकाम्यया॥ १५॥

Rudrākṣa of the size of a gram is the meanest, but still its processing is being spoken. O Pārvatī, you, with the desire of the benefit of the devotees should listen to it with devotion.

बदरीफलमात्रं च यत्स्यात्किल महेश्वरि!।

तथापि फलदं लोके सुखसौभाग्यवर्द्धनम्॥ १६॥

O Maheśvarī, *Rudrākṣa* of the size of jujube fruit increases the comforts and fortunes in the world.

धात्रीफलसमं यत्स्यात्सर्वारिष्टविनाशनम्।

गुञ्जया सदृशं यत्स्यात्सर्वार्थफलसाधनम्॥ १७॥

Rudrākṣa of the size of Embolic myrobalan, destroys all the misfortunes. Then *Rudrākṣa* of the size of *guñja* (a poisonous plant's fruit) fulfils all the desires.

यथा यथा लघुः स्याद्वै तथाधिकफलप्रदः।

एकैकतः फलं प्रोक्तं दशांशैरधिकं बुधैः॥ १८॥

The smaller it becomes in size, the greater is the benefit yielded by it. Each one of these is fruitful. Each one bestows one tenth of the merit than one another. This has been the opinion of the learned people.

रुद्राक्षधारणं प्रोक्तं पापनाशनहेतवे।

तस्माच्च धारणीयो वै सर्वार्थसाधनो ध्रुवम्॥ १९॥

Rudrākṣa has been prescribed for the removal of sins. Therefore one should wear this *Rudrākṣa* which fulfils all the desires.

यथा च दृश्यते लोके रुद्राक्षः फलदः शुभः।

न तथा दृश्यतेऽन्या च मालिका परमेश्वरि!॥ २०॥

O Parameśvara, as the rosary of *Rudrākṣa*

has been found to be rewarding in this world, no other rosary can bestow such a reward.

समाः स्निग्धा दृढाः स्थूलाः कण्टकैः संयुताः शुभाः।
रुद्राक्षाः कामदा देवि भुक्तिमुक्तिप्रदाः सदा॥ २१॥

O goddess, *Rudrākṣas* of even size, with gloss, firm, thick and having thorn like shape yield desires and bestow worldly pleasures besides salvation for ever.

कृमिदुष्टं छिन्नभिन्नं कण्टकैर्हीनमेव च।

व्रणयुक्तमवृत्तं च रुद्राक्षान्यद् विवर्जयेत्॥ २२॥

The defective *Rudrākṣas* which are damaged by worms, or are cut or broken, without thorn-like protrusions, have cracks and are not round.

स्वयमेव कृतद्वारं रुद्राक्षं स्यादिहोत्तमम्।

यत्तु पौरुषयत्नेन कृतं तन्मध्यमं भवेत्॥ २३॥

The bead having the natural hole from one end to the other is the best and the one which is bored by human efforts is treated to be middle one.

रुद्राक्षधारणं प्रोक्तं महापातकनाशनम्।

रुद्रसङ्ख्याशतं धृत्वा रुद्ररूपो भवेन्नरः॥ २४॥

With the wearing of *Rudrākṣa* beads, the grave sins are washed out. By wearing eleven hundred *Rudrākṣa* beads, a person is turned like Rudra himself.

एकादशशतानीह धृत्वा यत्फलमाप्स्यते।

तत्फलं शक्यते नैव वेक्तुं वर्षशतैरपि॥ २५॥

The merit which is derived with the wearing of eleven hundred *Rudrākṣa*-beads, cannot be described in hundreds of years.

शताब्देन युतैः पञ्चशतैर्वै मुकुटं मतम्।

रुद्राक्षैर्विरचेत्सम्यग्भक्तिमान्युरुषो वरः॥ २६॥

A person who wears five hundred and fifty *Rudrākṣa* beads with devotion, he is called the crown. He is considered to be the best of the devotees.

त्रिभिः शतैः षष्टियुक्तैस्त्रिरावृत्त्या तथा पुनः।

रुद्राक्षैरुपवीतं च निर्मियाद्भक्तितत्परः॥ २७॥

A devotee should wear three strings of three hundred and sixty *Rudrākṣa* beads like a *yajñopavīta*.

शिखायां च त्रयं प्रोक्तं रुद्राक्षाणां महेश्वरिः।

कर्णयोः षट् च षट् चैव वामदक्षिणयोस्तथा॥ २८॥

One should tie six beads on the right and six to the left of the tuft over the head.

शतमेकोत्तरं कण्ठे बाह्वोर्वै रुद्रसङ्ख्याया।

कूर्परद्वारयोस्तत्र मणिबन्धे तथा पुनः॥ २९॥

One should wear a hundred *Rudrākṣa*-beads in the neck, eleven in each one of the arms, elbows and the fore-arms each.

उपवीते त्रयं धार्यं शिवभक्तिरतैर्नरैः।

शेषानुर्वरितान्यञ्च सम्मितान् धारयेत्कटौ॥ ३०॥

A devotee of Śiva should wear three beads in the *yajñopavīta* and five in the waist.

एतत्सङ्ख्या धृत्वा येन रुद्राक्षाः परमेश्वरिः।

तद्रूपं तु प्रणम्यं हि स्तुत्यं सर्वैर्महेशवत्॥ ३१॥

O Pārvatī, the one who has worn the beads this number, his beauty is beyond description and he becomes adorable like Śiva himself.

एवम्भूतं! स्थितं ध्याने यदा कृत्वासने जनम्।

शिवेति व्याहरंश्चैव दृष्ट्वा पापैः प्रमुच्यते॥ ३२॥

शताधिकसहस्रस्य विधिरेषः प्रकीर्तितः।

तदभावे प्रकारोऽन्यः शुभः सम्प्रोच्यते मया॥ ३३॥

By thus developing his outward appearance, when a devotee, is seated over an *āsana* in meditation, then at the sight of such a person, the people get redeemed. Upto this stage the method of wearing eleven hundred of *Rudrākṣa* beads has been explained. In the absence of the same a simple method is being highlighted.

शिखायामेकरुद्राक्षं शिरसा त्रिंशत् वहेत्।

पञ्चाशच्च गले दध्याद्बाह्वोः षोडश षोडश॥ ३४॥

मणिबन्धे द्वादश द्विस्कन्धे पञ्चशतं वहेत्।
अष्टोत्तरशतैर्माल्यमुपवीतं प्रकल्पयेत्॥ ३५॥

A *Rudrākṣa* should be tied to the tuft, thirty in the head, fifty around the neck, sixteen in each arm, twelve in each wrist, five hundred on each shoulder, besides a garland of a hundred and sixty beads should be worn like a *yajñopavīta*.

एवं सहस्ररुद्राक्षान्धारयेद्यो दृढव्रतः।
तं नमन्ति सुराः सर्वे यथा रुद्रस्तथैव सः॥ ३६॥

In this way when a devotee with firm resolve wears a thousand beads, all the gods offer their salutation to him, because he becomes adorable like Śiva.

एकं शिखायां रुद्राक्षं चत्वारिंशत्तु मस्तके।
द्वात्रिंशत्कण्ठदेशे तु वक्षस्यष्टोत्तरं शतम्॥ ३७॥

A *Rudrākṣa* should be tied in the tuft, forty of them over the head, thirty-two around the neck, hundred and eight in the heart.

एकैकं कर्णयोः षट् षट् बाह्वोः षोडश षोडश।
करयोरविमानेन द्विगुणेन मुनीश्वर!॥ ३८॥

One each in the two ears, six each around the arms, sixteen around both the hands, or twenty four of them.

सङ्ख्या प्रीतिधृता येन सोऽपि शैवजनः परः।
शिववत्पूजनीयो हि वन्द्यः सर्वैरभीक्ष्णशः॥ ३९॥

The one who wears the prescribed number of *Rudrākṣa* beads on his person with devotion, he is considered to be the best of the devotee of Śiva. He is adored like Śiva and all the people offer their salutation to him.

शिरसीशानमन्त्रेण कर्णे तत्पुरुषेण च।
अघोरेण गले धार्यं तेनैव हृदयेऽपि च॥ ४०॥

One should wear *Rudrākṣa* reciting the *Īśāna-mantra*, with *Tatpuruṣa* in the ears and with *Aghora mantra*, over the heart. *Rudrākṣa* should thus be worn.

अघोरबीजमन्त्रेण करयोर्धारयेत्सुधीः।
पञ्चदशाक्षप्रथितां वामदेवेन चोदरे॥ ४१॥

The wise devotee shall wear *Rudrākṣa* around fore-arms, with *Ahogra-bija mantra* and a string of fifteen *Rudrākṣas* reciting the *Vāmadeva mantra* over the stomach.

पञ्च ब्रह्मभिरङ्गैश्च त्रिमालां पञ्च सप्त च।
अथ वा मूलमन्त्रेण सर्वानक्षांस्तु धारयेत्॥ ४२॥

With the reciting of the five *Sadyojāta Brahma mantras*, one should wear three five or seven rosaries in the rest of the limbs. Or otherwise all the *Rudrākṣas* should be worn by reciting of the *mūla-mantra*.

मद्यं मांसं तु लशुनं पलाण्डुं शिशुमेव च।
श्लेष्मान्तकं विडवराहं भक्षणे वर्जयेत्ततः॥ ४३॥

A person wearing *Rudrākṣa* beads, shall not eat meat, garlic, onion, red garlic, potherb, glutinous fruits, pig of rubbish and wine.

वलक्षं रुद्राक्षं द्विजतनुभिरेवेह विहितं
सुरक्तं क्षत्राणां प्रमिदितमुमे! पीतमसकृत्।
ततो वैश्यैर्धार्यं प्रतिदिवसमावश्यकमहो
तथा कृष्णं शूद्रैः श्रुतिगदितमार्गोऽयमगजे!॥ ४४॥

O Pārvatī, the white *Rudrākṣa* should be worn by the Brāhmaṇas, the red by Kṣatriyas, yellow by the Vaiśyas, while the black should be used by the Śūdras. This has been propounded by the Vedas.

वर्णीं वनीं गृहपतिर्नियमेन दध्या-
देतद्रहस्यपरमो न हि जातु तिष्ठेत्।
रुद्राक्षधारणमिदं सुकृतैश्च लक्ष्यं
त्यक्त्वेदमेतदखिलान्नरकान्प्रयान्ति॥ ४५॥

Rudrākṣa should be worn by Brahmācārī, householder or the forest dweller ascetic of any order. This is the extreme secret. *Rudrākṣa* is found by great merits. By disowning it, one has to fall in the hell.

आदावामलकास्ततो लघुतरा रुग्णास्ततः कण्टकैः
सन्दष्टाः कृमिभिस्तनूपकरणच्छिद्रेण हीनास्तथा।
धार्या नैव शुभेषुभिश्चणकवद्रुद्राक्षमप्यन्ततो
रुद्राक्षो मम लिङ्गमङ्गलमुमे सूक्ष्मं प्रशस्तं सदा॥४६॥

The persons desirous of welfare should not wear *Rudrākṣa* of the size of Emblic myrobalan, or those of lighter weight, but depressed with thorne, those eaten by worms, or without holes, or those having other defects, should not be worn. *Rudrākṣa* of the size of a gram should be avoided. O Umā, *Rudrākṣa* is my symbol which should always be worn.

सर्वाश्रमाणां वर्णानां स्त्रीशूद्राणां शिवाज्ञया।
धार्याः सदैव रुद्राक्षा यतीनां प्रणवेन हि॥४७॥

People of all the *varṇas* and *āśramas*, besides Śūdras and the women should wear *Rudrākṣa* at the command of Śiva. The ascetics should wear it reciting the *omkāra-mantra*.

दिवा बिभ्रद्रात्रिकृतै रात्रौ बिभ्रदिवाकृतैः।
प्रातर्मध्याह्नसायाह्ने मुच्यते सर्वपातकैः॥४८॥

By wearing *Rudrākṣa* during the day, the sins committed during the night and by wearing it during the night the sins committed during the day, get destroyed.

ये त्रिपुण्ड्रधरा लोके जटाधारिण एव ये।
ये रुद्राक्षधरास्ते वै यमलोकं प्रयान्ति न॥४९॥

Such of the people who wear *Rudrākṣa*, locks of hair as well as *tripundra*, on the forehead, they never have to visit the abode of *Yama*.

रुद्राक्षमेकं शिरसा बिभर्ति
तथा त्रिपुण्ड्रं च ललाटमध्ये।
पञ्चाक्षरं ये हि जपन्ति मन्त्रं
पूज्या भवद्भिः खलु ते हि साधवः॥५०॥

The one who wears a *Rudrākṣa* over the head and *tripundra* over the forehead, and

those who themselves recite the *Pañcākṣara mantra*, such type of ascetics are always adored.

यस्याङ्गे नास्ति रुद्राक्षस्त्रिपुण्ड्रं भालपटुके।
मुखे पञ्चाक्षरं नास्ति तमानय यमालयम्॥५१॥

Yama has commanded his messengers, “the one who has no *Rudrākṣa* over the body, or no *tripundra* over the forehead, nor *Pañcākṣara mantra* in the mouth, they should be carried to the abode of Yama.

ज्ञात्वा ज्ञात्वा तत्रभ्रावं भस्मरुद्राक्षधारिणः।
ते पूज्याः सर्वदास्माकं नो नेतव्याः कदाचन॥५२॥

One should well realise the effect of wearing *Rudrākṣa* as well as the ashes, which are adorable for us always. They should never be carried to the abode of Yama.”

एवमाज्ञापयामास कालोऽपि निजकिङ्करान्।
तथेति मत्वा सर्वे तूष्णीमासन्सुविस्मिताः॥५३॥

Yama has also commanded his messenger, accordingly “that the persons using ashes over the body or wearing *Rudrākṣa* are adorable by us.” Thus thinking all the messengers of Yama cannot carry such people to Yamaloka.

अत एव महादेवि! रुद्राक्षोऽप्यघनाशनः।
तद्धरो मत्प्रियः शुद्धोऽत्यघवानपि पार्वति!॥५४॥

O Mahādevī, O Pārvatī, *Rudrākṣa* destroys all types of sins. Therefore the one who wears the same is dear to me.

हस्ते बाहौ तथा मूर्ध्नि रुद्राक्षं धारयेत्तु यः।
अवध्यः सर्वभूतानां रुद्ररूपी चरेद्भुवि॥५५॥

The one who wears *Rudrākṣa* in his hands, arms, and the head, no one can kill him. He wanders in the universe in the form of Śiva.

सुरासुराणां सर्वेषां वन्दनीयः सदा स वै।
पूजनीयो हि दृष्टस्य पापहा च यथा शिवः॥५६॥

He remains always adorable by gods as well as the demons, like Śiva, destroyer of sins of any one seen by him.