

## **Rudraksha-Jabala Upanishad**

Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,

Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Hail Om! I praise the Effulgent State of Absolute Peace, belonging to Sri Maharudra, which is to be known through the Rudraksha Jabala Upanishad.

Bhusunda questioned Lord Kalagnirudra: What is the beginning of Rudraksha beads? What is the benefit of wearing them on the body?

Lord Kalagnirudra answered him thus: I closed my eyes for the sake of destroying the Tripura Asuras. From my eyes thus closed, drops of water fell on the earth. These drops of tears turned into Rudrakshas.

By the mere utterance of the name of 'Rudraksha', one acquires the benefit of giving ten cows in charity. By seeing and touching it, one attains double that benefit. I am unable to praise it any more.

I closed my eyes one thousand celestial years. Then from my eyelids, drops of water dropped down and attained the state of immobility for blessing the devoted persons.

This Rudraksha destroys the devotees' sins that are committed both night and day, by wearing it.

By mere vision of the Rudraksha, the benefit will be say, a lac. But by wearing them, it will be a crore. Why, it will be equal to hundred crores.

But it will be a thousand lacs of crores and hundred lacs of crores times powerful when one does Japa with Rudraksha and wears it at all times.

Among Rudrakshas, one as big as Amalaka (myrobalan), is considered to be the best. One as big as the Badari fruit (Indian berry) is considered to be of the middle sort. But that as big as Chana (Bengal gram) is considered to be the worst of all. This is my idea about the size of Rudraksha beads.

The four kinds of people, Brahmins, Kshatriyas, Vaisyas and Sudras are born as merely a worthless burden on the earth. The real Brahmin is the white Rudraksha. The red is a Kshatriya. The yellow is a Vaisya. And the black is a Sudra.

Therefore, a Brahmin should wear white Rudrakshas, a Kshatriya the red, a Vaisya the yellow and a Sudra the black.

One should use those Rudraksha-beads which are nice, goodlooking, strong, big, auspicious and thorny. One should avoid those eaten by worms, broken, without thorns, and having sores.

The self-holed Rudraksha is of the best variety. But that which is holed by man's attempt, is considered to be worse. Those best Rudrakshas should be strung in white thread. A worshipper of Siva should wear Rudraksha all over the body. He should wear one bead on the crest, three hundred round the head, thirty-six round the neck, sixteen round each arm, twelve round the chest and five hundred round the waist. He should wear a Yajnopavita consisting of one hundred and eight beads of Rudrakshas. He should wear two, three, five or seven Malas of Rudraksha round the neck.

A Siva-Bhakta should wear Rudrakshas round his crown, ear-ring, chain, round the ear, armlet, at all times, and specially round the stomach, irrespective of the fact whether he is sleeping, drinking, etc.

If the devotee wears three hundred beads, it is the worst, if he wears five hundred it will be medium, but one thousand will be the best of all.

The devotee, when wearing Rudrakshas on the head, should repeat his Ishta Mantra, and when wearing them round the neck, should repeat the Tat-Purusha Mantra and when wearing round the throat, should repeat the Aghora Mantra. The same Mantra

(Aghora) should be recited when wearing round the chest also.

He should wear them round the arms with the Aghora Bija Mantra.

Then again Bhusunda asked Lord Kalagnirudra: What are the different forms and effects of Rudraksha beads? Please tell me about the secret of these blessed ones including their various faces, which is the means of getting rid of all evil.

Lord Kalagnirudra said: The bead with one face is of the form of the Supreme Truth. A disciplined one (controlling his senses) mingles himself with the one Eternal Truth, after wearing these Rudrakshas. The bead with two faces is of the form of Ardhanarisvara and the devotee wearing it attains the grace of Ardhanarisvara (Siva united with Sakti). The bead with three faces is of the form of the three fires and the devotee wearing it attains the grace of Agni. The bead with four faces is of the form of the four-faced Brahma and the devotee wearing it attains the grace of Brahma. The bead with five faces is of the form of Panchabrahman (the five-faced Siva) and the devotee wearing it attains the grace of Panchabrahman and drives away the sin of homicide. The bead with six faces is of the form of the six-faced Kartikeya or Ganesha and the devotee wearing it attains the grace of wealth and health, clear intellect and wisdom, and purification. The bead with seven faces is of the form of the seven Matras (Mother Goddesses) and the devotee wearing it attains the grace of wealth and health, right perception, and purity of mind. The bead with eight faces is of the form of the eight-fold Nature (five elements, mind, ego, and matter) or the eight Vasus and the devotee wearing it attains the grace of these Devatas and becomes truthful. The bead with nine faces is of the form of the Nava-Saktis and the devotee wearing it attains the grace of the nine Powers. The bead with ten faces is of the form of the ten Yamas means used by Yogins and the devotee wearing it attains the grace of achieving peace of the mind. The bead with eleven faces is of the form of the eleven Rudras and the devotee wearing it attains the grace of increase well-being and wealth. The bead with twelve faces is of the form of Mahavishnu or the twelve Adityas and the devotee wearing it attains the grace of Moksha. The bead with thirteen faces is of the form of the Kama (Cupid or the god of Love) and the devotee wearing it attains the grace of Cupid in gratifying all desires. The bead with fourteen faces is of the form of Rudra being generated out of his eyes and the devotee wearing it attains the grace of destruction of all diseases.

One who wears Rudrakshas, should not use intoxicants, meat, garlic, onions, carrots and all such prohibited things. By wearing Rudrakshas during eclipses, Vishusankranti (the end of Mina and beginning of Mesha Masa), new moon, full moon and other such auspicious days, one is freed of all sins. The base of the Rudraksha bead is Brahma, its navel is Vishnu, its face is Rudra and its hole consists of all gods.

One day Sanatkumara asked Kalagnirudra: "O Lord! Tell me the rules for wearing Rudrakshas". At that time Nidagha, Jadabharata, Dattatreya, Katyayana, Bharadvaja, Kapila, Vasishtha, Pippalada, etc., came to Kalagnirudra. Then Lord Kalagnirudra asked them why they all had come in a group. They all answered that

they came to hear the method of wearing Rudrakshas.

Kalagnirudra said: Those that are born out of Rudra's Akshis (eyes) are called Rudrakshas. When these beads are even once touched by hand, one attains the glory of giving in charity two thousand cows at a time. When they are worn in ears, he gets the effect of giving out eleven thousand cows in charity. He also attains the state of the eleven Rudras. When the beads are worn on the head, one has the benefit of giving a crore of cows in charity. Of all these places, I am unable to tell you the benefit when worn in the ears.

Whoever studies this Rudraksha Jabala Upanishad, be he a boy or a youth, becomes great. He becomes the Guru of all and the teacher of all Mantras. Havan and Archana should be done with these Mantras (of the Upanishad).

That Brahmin who recites this Upanishad in the evening, destroys the sins committed during day time; who recites at noon, destroys the sins of six births; who recites in the morning and evening, destroys the sins of many births. He attains the same benefit of doing six thousand lacs of Gayatri Japa.

He becomes purified from all sins of killing a Brahmin, drinking toddy, stealing gold, approaching Guru's wife, having intercourse with her, speaking with corrupted person, etc. He gets the benefits of all pilgrimages and river-baths. He attains Siva-sayujya. He does not come back (to rebirth).

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Here ends the Rudraksha Jabalopanishad, included in the Sama-Veda.