

# MULTIFACETED RUDRAKSHA

# 2

mukh or facet (referred to as ‘channel’) on rudraksha bead is a line traveling from one end of the rudraksha to the other end as depicted in (Fig. 13).

Brahma  
(Mouth)

Vishnu  
(Body)

Channel  
(Mukh)

Shiva  
(Tail)

Mouth

Fig. 13: Rudraksha; mouth, body and tail

The rudraksha bead has a top portion from where the lines (mukh) originate and this is called Brahma. The middle portion having the largest diameter is known as Vishnu and the bottom portion where the lines end is known as Shiva.

Over 70% of all available rudraksha (from Nepal) are 5 mukhis, another 18% are 4 and 6 mukhis and the balance 10% comprise 2 mukhis, 3 mukhis, 7 mukhis, 8 mukhis, 9 mukhis, 10 mukhis, 11 mukhis, 12 mukhis, 13 mukhis, 14 mukhis and 15 mukhis. The remaining 2% are beads with more than 15 mukhis, Gaurishankar, Ganesh and other rare varieties. (The sequence given is based on general presence of these beads in the market). It is found that the two mukhi Nepali is as rare as the 14 mukhi.

Beads higher than fourteen mukhis are very rare. They become rarer according to their mukh — for example 21 mukhi beads are rarer than 20 mukhi and this trend is followed in most cases, which are mentioned in the following table:

Mukh Ranking as per ease of availability (Rank upto 7 is mostly available and beyond 17 are extremely rare).

Rank		Rank	
5 mukhi	1	13 mukhi	13
6 mukhi	2	2 mukhi	14
4 mukhi	3	Sawar	15
3 mukhi	4	14 mukhi	16
7 mukhi	5	15 mukhi	16
Ganesh	6	16 mukhi	17
8 mukhi	7	17 mukhi	18
Gaurishankar	8	18 mukhi	19
10 mukhi	9	19 mukhi	20
9 mukhi	10	Trijuti	21
11 mukhi	11	20 mukhi	22
12 mukhi	12	21 mukhi	23

The above ranking is based on market response and information from the trade and applies only for the Nepal variety of beads. Indonesian beads are comparatively easily available, especially the five mukhi beads used in mala form. The higher mukhi beads are also available easily due to lesser demand today.

Those with 22 mukhis and above are historic occurrences. The two beads that are joined naturally on the trees get produced similar in numbers as 10 or 11 mukhis and these are known as Gaurishankar. Three beads joining naturally on the trees is a rare phenomenon and its occurrence is similar to that of 19 mukhis and above (three to four pieces per year in each season). This three-bead variety is known as a Gauri-Path, Trijuti, Tribhagi or Brahma-Vishnu-Mahesh. Gaurishankar rudraksha having one, two or more mukhs on one bead and on the other one mukhi, is known as Sawar (Sawar in Hindi means 'rider' and here one mukhi is termed as a rider, riding on the other bead, which can be a rudraksha of any mukhi — generally four, five, six or seven mukhis). Many people cut this bead out of the twin Gaurishankar and use it as one mukhi separately with great reverence. The one mukhi Sawar bead also has one natural hole and therefore if some people accept this as one mukhi from Nepal, it is the individual's choice. The fact remains that it is not an independent bead and is part of a twin bead.

It is mentioned in Chapter 4 that the cut-and-identify test (x-ray test) is applicable to only ganitrus Roxb variety (also known as Nepal beads) and not to Haridwar or South Indian varieties. However, all Indonesian rudraksha, including the tiniest ones, follow the same principle like Nepali beads. In the non-destructible tests like those done through X-rays and

CT-scanning, the clefts inside a rudraksha can be seen clearly. In beads with higher mukhs, it becomes a bit difficult due to the overlapping of the seeds. It is also noted that some seeds do not get developed well. In most cases, the number of only 50 to 70% seeds are formed and seen.

The Bhadraksha variety mostly comprises two mukhs and in very small numbers three mukhs. These flat beads do not find extensive and popular use as compared to rudrakshas.

The description for rudrakshas of various mukhs given below are based on facts mentioned in ancient epics like Shiva Puran, Shrimad Devibhagwat, Padma Puran, and Skand Puran as also from several of the recent books acknowledged in the bibliography. Some of the properties of the beads are given based on experiences of several persons contacted by an experts' team in the last few years during the interaction with several thousand persons. It is, therefore, important for those undertaking future studies to consider these views and then pool and analyse the available information.

Shiva Puran states that rudraksha neutralises the sins committed by a person. As such, this power can be bestowed only on such an object, which is the purest of the pure. While reading about rudraksha, we sometimes get confused whether by wearing rudraksha one gets absolved of all the sins committed. It is necessary to understand that these scriptures have seen long cycles of history and there have been some changes carried out, which could be variants of the original beliefs. Therefore, the best course left for us is to look at and accept good things from the past.

## ONE MUKHI RUDRAKSHA

The one mukhi rudraksha is the most auspicious of all

rudrakshas but it is the most misunderstood among all rudrakshas. If someone compiles the anecdotes on this variety, a full book can be written on it. I am narrating some of my observations on this. Readers must realise that the properties mentioned are of the genuine one mukhi rudraksha from Nepal or Indonesia.

### Shape and Size

The one mukhi rudraksha from Nepal, if at all found, shall be similar in shape but smaller compared to the two mukhi variety, also from Nepal. (It will be oval in shape and slightly flat and having the shape of an eye (or fish) when viewed from the sides). It may be 10 mm to 15 mm in length. It shall not be round in shape as per the natural configuration discussed and summarised in chapter 4. On the contrary, it may be slightly elliptical, but should not be confused with the Chandrakar variety. The beads of the Nepal variety shall have a natural hole in the centre. On the shape, a variation is not ruled out. Round bead having one face only may be due to undeveloped and such rudraksha is available from some trees. Although x-ray study reveals more than one compartment, still some people accept these as “genuine” one mukhi.

The Indonesian one mukhi rudraksha is very small, 5 mm to 12 mm in length and 3 mm to 6 mm in diameter (Fig. 6). It has the shape of a thick rice grain. One mukh is complete on one side and on the other side there is a partial closure line just near the mouth. Only one seed occurs inside the Indonesian one mukhi rudraksha, which is almost similar in looks to the Indonesia variety of two mukhi rudraksha, the only difference being that in one mukhi only one line is complete, while in two mukhi, one can clearly see two

complete lines. One mukhi is slightly smaller in size, slightly flatter and shorter than the two mukhi. This passes the x-ray test.

One mukhi Chandrakar (Fig. 14) belongs to *E. tuberculatus* Roxb variety is just an alternate to Rudraksha. It is now widely used with many species finding way in the market. Fakes, wood-plastic molded and cut-paste types are also being sold and therefore one should be careful about this alternate also.

Fig. 14: One mukhi Chandrakar

### Properties

The one mukhi rudraksha is blessed by Lord Shiva Himself. In Chapter 12, you will know more about this mighty Hindu God who is entirely lovable and worshipped in mythology as the most powerful of the Gods, the creator of language, music, dance and Ayurveda and as the lord of love and responsible for the cycle of birth and death. In fact, Hinduism and its philosophy and thoughts cannot be understood fully without understanding the Shaivite principles.

One mukhi rudraksha washes away the sins as serious as 'brahman hatya' (killing of a Brahmin). It enhances knowledge about the Supreme (Brahma Gyan) and the wearer is known to win over his senses. He then engages himself in Para-Tatva

(Shiva Tatva). It is also known to give eternal bliss and nirvana (moksha) after death. At whichever place this rudraksha is worshipped, Goddess Lakshmi (Goddess of Wealth) bestows Her presence. It is the most auspicious rudraksha among all beads and not only does it bring the wearer or worshipper closer to Shiva (spirituality and kindness) but also fulfils all his or her desires in the material world. The wearer also gains powers of concentration and enjoys inner peace.

As per Shiva Puran, one mukhi rudraksha offers worldly pleasures and salvation and therefore has a unique place among all the rudrakshas. It gives leadership qualities and skills to cope with stressful situations and hence is a preferred choice for those who assume leadership roles or head any organisation.

The controlling planet of this rudraksha is Sun. All negative effects posed by this planet on a person are got over by wearing this rudraksha. Its use is said to cure headache, eye defects, piles and diseases of the liver and skin.

As per recounts of various experiences by people, if a person has any addiction (specially vices like smoking, drinking, drug abuse, tobacco chewing, over eating, excessive talking and the like), wearing a one mukhi (in these cases Indonesian rudraksha can be used) helps him or her in overcoming such habits. A full transformation takes place as the wearer quits these vices or habits with little efforts and the lifestyle gets changed permanently.

**Who should wear?**

All adult persons can wear this rudraksha. It can also be kept in a puja room or altar, where regular worshipping can be

done. Those who are addicted to habits or particular lifestyles, which are not conducive to their physical and mental well-being, can wear the one mukhi Indonesian rudraksha to come out of the predicament. If one wears more than one bead, it is believed to be proportionately more effective.

One mukhi in Chandrakar form is a symbolic rudraksha especially for invoking the blessings of Lord Shiva and hence it can be worn by all or kept in a puja room. Unfortunately, in advertisement campaigns on TV channels and in sales propaganda about Chandrakar, its source and type are not fully revealed and it is equated with the original one mukhi rudraksha, which is not fair. The benefits are often exaggerated. Chandrakar is not *E. Ganitrus Roxb*, but is an alternative for one mukhi rudraksha. As already mentioned earlier it belongs to *E. Tuberculatus Roxb* variety.

Fake one mukhi rudraksha is made either from two mukhi Bhadraksha or from the round Dehradun variety or from five mukhi rudraksha of other regions. It is advised that once you know that a rudraksha is fake, it is better not to wear it or even keep it in your home as it may increase negativities in the mind, particularly after you have known about it. Even if such a fake bead has been given as a gift or as a blessing by a guru or a spiritual person (who may give it out of ignorance), it is advisable to discard it in a river, sea or put in a pond/well.

A one mukhi bead is worn by persons requiring favour of Sun as a planet or to remove its malevolent effects, or those seeking devotion to God, minimising attachments to the worldly things and ultimately hoping to attain nirvana.

Mantras to be recited for one mukhi rudraksha

Om Hreem Namah (Shiva Puran)

Om Om Drushaan Namah (Mantra Maharnava)

Om Rudra (Padma Puran)

Mahamrityunjaya Mantra (Brahajjalopanishad)

Om Namah Shivaya

## TWO MUKHI RUDRAKSHA

The descriptions given here pertain to the Nepal or Indonesian variety of two mukhi rudraksha having a natural hole. Beads from Haridwar/Dehradun, where the hole is manually drilled, are of medium quality.

The shape of two mukhi rudrakshas from Nepal is flat, slightly tapered and the surface is smoother and hard. Its size may be up to 15 mm long and 10 mm in width and 8 mm thick. Rudraksha from Haridwar/Dehradun is oval in shape, has a rough surface and is of lighter density. It will be bigger, say up to 20 mm in length and average diameter of 15 mm. It has an oval shape with slightly flatter look. There will be only one cavity. The Indonesian two mukhi rudraksha is small, having a length of 10 mm and diameter of 5 mm to 6 mm, but it has a natural hole in it. Its density is also higher than the Haridwar variety and has a smooth surface. There are two seeds inside this bead compartment similar to the Nepal bead. Fig. 6 shows all the three types of rudrakshas.

The price of Nepal two mukhi rudraksha is several folds higher than that of the Haridwar variety – sometimes even up to 100 times.

## Properties

The two mukhi rudraksha is blessed by the Ardhnareeshwar form of Lord Shiva, representing Shiva and Shakti (Fig. 15). According to the epics, a demon named Adi, assuming the form of Parvati, tried to entice Shiva who realizing the ruse, killed him. However, the real Parvati, as she saw Shiva with another woman, became furious. Firstly, she cursed Nandi, Shiva's vehicle, who was supposed to have guarded and kept a watch so that no one enters her sanctum sanctorum. As a result of the curse, Nandi became a heartless cold stone forever. Thereafter, Parvati, still in great rage, tried to commit suicide, but was stopped by Brahma, who took away her dark form of anger and fierceness as incarnated in Goddess Kali. Then Parvati gained her poise and her golden complexion. She is known in this avatar as Gauri. Lord Brahma also blessed her saying "You and your husband shall be staying so close that you will melt into each other, becoming one person, and will be known as Ardhnareeshwar (half man, half woman). A mighty lion born of her rage became her new mount on which she would ride as Durga to fight against demons throughout the universe.

Fig. 15: Ardhnareeshwar

The epics mention that in our world, female and male qualities exist in the same body and procreate from within themselves. “Agnishomatmakam jagat” is a hymn from the Vedas. Fire (Agni) is the male principle and is present in the menstrual flow of the female. The Moon (soma) is the female principle and is present in the sperm of the male. Kam (desire) is the unifying force for the two. Without Shiva’s unity with the Divine Energy (Shakti), no creation is possible. In the Adwaita philosophy, Maya (illusion) is not renounced but is fully accepted as a power or energy of the Brahm. Hence, the permanent union of Shiva and Shakti is considered as Adwaitism. The right half side of Shiva is feminine. In this form, the potential of feminine and masculine qualities are equal, hence it is described as “shaktya sahitha shambhu” or Shiva with Shakti.

Wearing two mukhi rudraksha frees one from the sin of cow slaughter. As per Padma Puran, this rudraksha is blessed by Fire God (Agni) also, and hence absolves the wearer from any type of sin. The wearer or worshipper is also known to get such benefits, which are normally attained through yajnas and homas or Agnihotra.

This rudraksha is useful for good family life, good relationships with all people and to get married. In fact, it is known to bring in unity of all kinds — between friends, husband and wife, father and son, or buyer and seller. It is used for material gains as well as to attain nirvana and moksha. It is also known as Dev-Dev in view of its spiritual and material (dual purpose) characteristics.

Who should wear?

Those who are single and facing difficulty in getting the

right match or those having relationship problems should wear this rudraksha. Also, people seeking happiness and material gains as well as those spiritually inclined and aspiring for moksha should either wear it or worship it. It is also useful in begetting children.

Mantras to be recited for two mukhi rudraksha

Om Namah (Shiva Puran)

Om Om Namah (Mantra Maharnava)

Om Khum (Padma Puran)

Om Shreem Namah (Skand Puran)

Mahamrityunjaya Mantra

Om Namah Shivaya

### THREE MUKHI RUDRAKSHA

In describing the properties of three mukhi rudraksha, the Nepal variety is referred to. While the Haridwar/Dehradun variety may be less effective, no qualitative difference is known. Indonesian three mukhi rudraksha may be effective either at similar levels or slightly lesser than that of the Nepal beads. (Fig. 6) This aspect as well as the number of beads to be worn should be kept in mind while reading about bead properties.

The three mukhi rudraksha represents Agni (Fire) (Fig. 16). Like Agni, which burns and consumes everything, yet remains pure and full of power, three mukhi rudraksha purifies a person from all sins committed in the past. Those suffering from inferiority complex or fear or those experiencing self-

Fig. 16: Lord Agni

hatred or mental strain should use this rudraksha. It is also effective in removing laziness and making a person energetic.

As per Shrimad Devibhagawat, this rudraksha condones the sin of performing an abortion. Being Agnisambhoot (produced from fire), it is useful in making the soul pure and enables one to live a life without guilt.

Padma Puran assigns this rudraksha to Brahm (the Supreme Lord) and it helps in solving all problems in life and brings in success.

Three mukhi rudraksha is used in disorders like blood pressure, diabetes, ailments of the stomach, fever, defects of eyes and even cancer. If a child suffers from repeated occurrence of fever or is very weak, three beads of three mukhi rudraksha should be worn around the neck to get relief. For children below six years, even wearing one bead may help. Three mukhi rudraksha is commonly used for all types of diseases and several experiences of its benefits have been recorded. It is also believed that it counters the ill effects of Mars, like land disputes, blood poisoning and accidents.

According to the old epics, the whole of universe is controlled by the power of three, particularly by the three-stage philosophy of Shaivagam. Three mukhi rudraksha is the symbolic seed for this aspect.

**Who should wear?**

People suffering from any diseases, weakness, laziness or inferiority complex should wear three mukhi rudraksha. It has been found to be particularly effective against skin diseases, stomach disorders, or defects of eyes and in controlling stress and in gaining self-confidence. While children below six years

can wear one bead, those above this age may wear three beads. Adults can wear nine beads of the Nepal or Indonesian variety. A mala with 54+1 beads of the Indonesian variety being smaller in size is also very popular for such usages.

Mantras to be recited for three mukhi rudraksha

Om Kleem Namah (Shiva Puran)

Om Om Namah (Padma Puran)

Om Dhum Dhum Namah (Skand Puran)

Mahamrityunjaya Mantra

Om Namah Shivaya

#### FOUR MUKHI RUDRAKSHA

Four mukhi rudraksha of Nepal (Fig. 6) is easy to obtain and is one of the most commonly used rudrakshas. Indonesian four mukhi beads are smaller in size and are used in mala form. From four mukhi rudraksha down wards, the size and shape of the bead start changing towards oval instead of being round, both in the case of the Nepalese as well as the Indonesian varieties.

The four mukhi rudraksha is blessed by Lord Brahma, one of the Gods of the Hindu Trinity and is responsible for creation. (Fig. 17) He is the abode of knowledge and creativity. Brahma is also known as

Fig. 17: Lord Brahma

Prajapati, Hiranyagarbha, Brahmanspati or Vishwakarma. He took birth from the lotus flower evolved from the naval of Lord Vishnu.

As per Mahabharata, Brahma is the creator of the Universe. It is said that one who wears four mukhi rudraksha attains the level of *dwij* (twice born), transforms himself to a totally new personality and assumes a new and better role in life. The *dwij* concept is the essence of Hindu caste system, which has been totally misunderstood by most people. People bent upon dividing the masses on

caste lines never allow truth to prevail and even after knowing these great principles, no one presents it in a correct perspective. Caste system (*varnashram dharma*) is based on principles of work type and personality and not entirely on lineage. This division of human race as *brahmin*, *kshatriya*, *vasihya* or *shudra* is natural and created by God for Social stability however, it is based on natural virtues and not by birth.

Fig. 17(a): Saraswati – the  
Goddess of knowledge

A person wearing a four mukhi rudraksha is known to get shining intelligent eyes and a balanced mind and he or she can use the power of speech to his/her advantage. This rudraksha also absolves the person from various sins including sins like killing of humans or animals. I must mention here that the epics talk about the aspect of “absolving from the sin

of killing” for rudrakshas of all mukhs. I believe that although laws were in existence at all times to punish the guilty and they had taken their own course, the rudraksha’s property is to purify the mind, to create a consciousness and to make the person repent truly for the mistakes. Like the “confession” among Christians, rudraksha is used as a tool to make the soul pure after repentance. A person committing a murder gets punishment and is sentenced to death or life imprisonment. This punishment does not necessarily purify his or her soul. This is possible only after he or she truly repents having committed the wrongful act. Using rudraksha, one can absolve oneself of the sins and make sure to get justice from the almighty.

The four mukhi rudraksha gives fame in all the four dishas (directions) and is suitable for all the four stages of human life (celibacy, family life, detachment from family or worldly life and finally renunciation of the world itself — Brahmacharya, Grahasth, Vaanprasth and Sanyas).

Children can wear this rudraksha to improve their concentration in studies and for better memory. Excellent testimonials have been received for this rudraksha from students, teachers and those engaged in mental and skilled work. It can be worn to gain success in areas of dharma (duties), arth (wealth), kaam (leisure/pleasure) and moksha or nirvan (eternal freedom from the cycle of birth and death). Four mukhi rudraksha has proved to be very effective in curing diseases related to the mind (loss of memory, epilepsy etc.) It is effective in controlling or curing diseases of the nose and gall bladder and paralysis.

Who should wear?

Students, teachers and all those engaged in mental work

should wear this rudraksha. In fact, today there is hardly any work that is based on static knowledge. Constant and continuous upgrading of the mental setup is required to sustain and survive the challenges of contemporary lifestyles and needs.

While it can be used as a single rudraksha in case of children below six years, it is used along with six mukhi rudraksha for better learning and good performance. A total of three beads are usually be worn.

A crown made of four mukhi rudrakshas along with five mukhi and/or six mukhi rudrakshas and consisting of up to 550 beads is used in Crown Therapy. The crown is put over the head of the person for treatment of any mental disorders or to control stress.

Malas of small beads of four mukhi rudrakshas from Indonesia (basically for comfort while wearing in view of the small size) is highly effective in making a person calmer and healthier. This variety can also be used in any number with any combination of rudraksha.

The four mukhi rudraksha (Nepal) is also used by boiling it in milk for 10 to 15 minutes and then drinking the milk in order to cure memory loss or any mental disorder.

Three beads of four mukhis can be soaked in a glass of water for about 12 hrs. and this water can be safely given daily for improving memory. Dry the beads and repeat the soaking each day.

Mantras to be recited for four mukhi rudraksha

Om Hreem Namah (Shiva Puran)

Om Hreem (Padma Puran)

Om Hreem Hoom Namah (Skand Puran)

Mahamrityunjaya Mantra  
Om Namah Shivaya

## FIVE MUKHI RUDRAKSHA

Five mukhi rudraksha is the most common rudraksha and constitutes about 60% to 70% of total production. Indonesian five mukhi beads are smaller in size (from 4 mm to 15 mm in diameter). The Nepalese beads are bigger than the Indonesian variety (from 15 mm upwards up to 30 mm in diameter). Beads found in Pali area of Nepal are considered to be the biggest in size. (Fig. 6).

Five mukhi rudraksha is blessed by Lord Shiva Himself (Fig. 18) in the form of Kalagni Rudra. Wearing this rudraksha removes sins of various types committed through forbidden acts. In Padma Puran, it is said that wearing five mukhi rudraksha is most important for all as it is blessed by Vaamdev (Shiva). A wearer is honoured by the Gods themselves for a long period. This rudraksha is like devguru (Guru of the Devas) as it is controlled by the planet Vrihaspati (Jupiter). In Shrimad Devibhagawat, it is said that Panchvaktraha swayam rudraha kalagnirnamatah; Agamyagamanam chauva tatha chabhayabhakshanam; muchyate naatra sandeham panchvaktraha dharanaat. (Five mukhi rudraksha, known as

Fig. 18: Panch Mahadev

Kalagni Rudra, removes the sins committed under forbidden laws in case of eating or in sex life).

It is believed that by wearing three large five mukhi beads, one can avoid accidental death.

Shiva in Mahadev form brings in benefits to the mankind. He has three eyes on each face except on the one facing north. He has thick locks of hair and a crescent moon over the head. The fifth face points upwards towards spiritual progress.

Creation, preservation, destruction, detachment and obligation are the five deeds we see in everyday life and the five mukhi rudraksha symbolises these deeds. The Pachakshari Mantra (Namah Shivaya) evolved from this five-face form of Lord Shiva and the Pranava Om came as a companion. Therefore, the five mukhi rudraksha assumes importance in any sadhana or meditation.

The five forms of Lord Shiva — Sadyojaat, Ishaan, Tatpurush, Aghor and Vaamdev — live in five mukhi rudraksha. Some describe this rudraksha as Rudra-Kalagni also.

Normally, when rudrakshas are used in combinations, they will essentially have at least one five mukhi rudraksha. Most of the malas we see are of five mukhi rudrakshas. In fact, the word rudraksha signifies five mukhi rudraksha unless specified differently. Some botanists opine that all other facets or types of rudraksha are “freaks of nature” and only five mukhi is basic however we do not agree with this view.

Five mukhi rudraksha gives fame and mental peace. With respect to its medicinal values, it is widely used to control blood pressure and diabetes. It is also used for diseases of the ears, thighs and kidney. Three beads of raw (untreated by

color or oil) five mukhi rudraksha are used by several families in India for water therapy, wherein these beads are soaked in water at night, stored preferably on a copper vessel. The soaking time should not be less than 8 hours. This water should be taken daily, preferably empty stomach, for controlling blood pressure, diabetes and stomach disorders, or even as a general health guard against all diseases. The beads should be taken out of the water every day, dried in the air for an hour or so and then used again.

There are divergent views on how long these beads will be effective when used in water therapy — one month, a year or more. Experience, has found it to be effective for upto one year. Thereafter, the beads should be replaced. In fact, all medical — non-clinical or clinical — trials have been conducted using five mukhi rudraksha, as these are available easily.

### Who should wear?

Any person can wear this rudraksha in specified numbers (usually not less than three). Those who wish to have first hand experience about the efficacy of rudraksha should wear a mala of rudraksha (7 mm to 10 mm in diameter, which are usually available at low costs) or three numbers of large five mukhi rudrakshas. Beads lower than 7 mm are mostly ornamental in nature.

Usually, five mukhi rudraksha available in standard shops will be genuine as it is available in plenty. Malas should be 27+1, 54+1 or 108+1 in numbers. The last 1 in all the malas is a meru bead, generally used in Jap Malas to show the end of the counting. This is used in wearable malas too. Some users recommend 81+1 combination as it is also a multiple of 27

basic beads. However, this is to be used only when there is no option while adjusting the length of the mala or because the beads are not available. Bear it in mind that a combination of three and more in any odd number can be worn.

The five mukhi Kanthas having bigger five mukhi beads in 27+1, 32 or 36 in numbers are very common. It is an excellent item to wear for overall health, to ward off fear and for meditation purposes. In case you have excess of five mukhi beads through collection or got by way of gifts, it is best to select the best of the beads and dispose off the damaged ones in water (well, lake, river etc.). Make a Kantha of 27+1 or 32 beads either in wool or in silver or any metal, and start wearing. It can also be given gifts or donated to a temple with specific request to offer them in a garland to adorn the deity of Lord Shiva. It can also be put on a photograph of a God or Goddess. It is advisable to make use of the beads in any manner possible than just keeping them in a locker and allowing them to dry and get destroyed. Usually this happens only with the five mukhi rudraksha and hence the suggestion

Mantras to be recited for five mukhi rudraksha

Om Hreem Namah (Shiva Puran)

Om Hoom Namah (Mantra Maharnava/Padma Puran)

Om Hreem Hoom Namah (Skand Puran)

Mahamrityunjaya Mantra

Om Namah Shivaya

## SIX MUKHI RUDRAKSHA

Six mukhi rudraksha is found easily and is a low-priced variety. Beads from Nepal are similar in size to five mukhi rudraksha, while the Indonesian variety is slightly smaller

(usually 8 mm to 10 mm in diameter.) (Fig. 6)

Shrimad Devibhagwat assigns the six mukhi rudraksha to Kartikeya and Nirnaya Sindhu, calls it Guhasangyak (meaning hidden knowledge) and Jabalopanishad assigns it jointly to Kartikeya and Ganesh (both sons of Lord Shiva). It is known for refining wisdom, improving power of expression and increasing willpower. Using this rudraksha also pleases the Goddess of wealth, Mahalakshmi. It is also good to improve oratory skills and the wearer can influence any assembly or group of people. He remains brave like Skand. It is also known to purify a person from serious sins committed. Goddess Parvati also blesses the one wearing six mukhi rudraksha.

In Rudra Samhita (Kumar Khand), it is mentioned that Kartikeya (Fig. 19) was born to Ganga and was raised from infancy by six women. He had six heads for each of these mothers. Lord Shiva brought him for killing the demon, Tarakasur and He and Parvati gave him several lessons in martial arts, weapons,

Fig. 19: Lord Kartikeya

power of mind and knowledge. Parvati also gave her enormous wealth and luxury and made him to live eternally,

while Goddess Lakshmi gave her wealth and a beautiful necklace and Goddess Saraswati all sorts of knowledge. Kartikeya killed Tarakasur using the power of Kantimat Shakti in one stroke.

Wearer of six mukhi Kartikeya rudraksha gets blessed with wealth, health and happiness. The controlling planet is Venus, which signifies luxury, pleasure and comfort in life.

It is worn along with four mukhi rudraksha in order to excel in education.

As for its medicinal values, it is good for the eyes and can control sexual diseases, diseases of the mouth, urinary problems, neck-related diseases and dropsy. Childless couples use it along with Gaurishankar (or Nepalese two mukhi rudrakshas) to get children. Wearing six mukhi rudraksha of either Indonesian or Nepal variety in numbers exceeding three is said to cure all kinds of mental diseases, cancer and failure of any organ. It can also be worn on the right hand (either wrist or arm) singly or in combination with beads of other mukhs. It can be of help to people with speech defects like stammering.

I believe any future research work should focus on this bead along with three, four and five mukhi rudrakshas as these are easily available and affordable by most people.

Who should wear?

Students, teachers, artists, writers and scientists engaged in learning and mental work should wear this rudraksha. Leaders and actors who have to perform and give speeches, etc. can derive benefit by wearing this bead.

Six mukhi rudraksha is also an alternative to 13 mukhi rudraksha.

In South India, this rudraksha is used by people from young age. It is also extensively used by Lingayatas and priests.

In order to gain full advantage of its medicinal values, it should be used under the guidance of a knowledgeable person.

Mantras to be recited for six mukhi rudraksha

Om Hreem Hoom Namah (Shiva Puran)

Om Hoom Namah (Mantra Maharnava)

Om Hroom (Padma Puran )

Om Hreem Namah (Skand Puran)

Mahamrityunjaya Mantra

Om Namah shivaya

## SEVEN MUKHI RUDRAKSHA

Seven mukhi rudraksha is nearly round in shape. The Indonesian variety is smaller in size (8 mm to 10 mm in diameter). Though it is rarer than six mukhi rudraksha, it is available easily (Fig. 6).

This rudraksha is assigned to the seven Martrikas (seven mothers), Sun, Saptarshis (seven great sages), Mahasen (Kartikaya), Anang (Kamdev), Ananta (Vaasuki, the king of snakes) and Nagrata (Nagraja). Most popularly, it is assigned to Ananta, meaning the supreme Lord (Brahm), who is dimensionless.

As per Brahma Puran, which is dedicated to explain the origin of the universe, Lord Vishnu created a lotus out of His navel as desired by Lord Shiva. It was huge, multi-stem

structured and beautiful, having yellow color of the Kaner flower. From His right side, Lord Shiva produced Brahma (called Hiranyagarbh) and put him inside the lotus stem. Hiranyagarbh took birth from the lotus. The four-headed Hiranyagarbh wanted to know about himself and hence started moving inside the lotus stem but could not trace the origin even after hundreds of divine years. Lord Shiva Himself advised him to meditate and after 12 divine years of penance, Lord Vishnu appeared before him. As the two debated the origin, Lord Shiva appeared Himself in the form of Jyotirlinga (phallus with an aura) and said, “Both of you are having great powers and extensive knowledge, but you are not able to find the end or beginning of this universe. Therefore, call it Ananta” (dimensionless).

This connotation of Ananta given to seven mukhi rudraksha indicates that it is a very useful bead offering several powers to the wearer.

As per Padma Puran, the following divine snakes live in the seven mukhs of this rudraksha: Anant, Karkat, Pundareek, Takshak, Vashoshiban, Karoash and Shankhchud. It is, therefore, assumed that a person wearing the seven mukhi rudraksha is not affected by poisoning of any kind. It also removes sins resulting from committing crimes like theft, adultery and drug abuse.

A person wearing this rudraksha can find hidden treasure, get increased attention from the opposite sex and destroy enemies.

As this rudraksha is also assigned to Saptamatrikas, it is considered to please Goddess Mahalakshmi. The seven mothers are: Brahmi, Maheshwari, Kaumaari, Vaishnavee,

Vaaraahee, Indraanee and Chaamunda.

As it is blessed by several powerful Gods and Goddesses, this rudraksha brings fame, wealth and progress in life and removes bad luck. The wearer also gets the divine blessings of Goddess Mahalakshmi. (Fig. 20).

As per Jabalopanishad, seven mukhi rudraksha resembles Sapta Brahma or Sapta Rishi (seven great sages created by Lord Brahma out of his thought) and it provides health and wealth. These great seven sages are: Marichi, Atri, Angira, Pulatsya, Pulaha, Ritu and Vashishtha. In every Manvantar (cycle of universe), there are different Saptarshis. They are also visible in the skies like seven stars in the constellation, known as Saptarshi Lok. It is said that pious people who do Sandhya Vandanam (a daily ritual of prayer with special mantras) and recite Gayatri mantra go to the Saptarshi Lok.

Fig. 20: Goddess Mahalakshmi

The controlling planet of seven mukhi rudraksha is Saturn. In Matsya Puran, Saturn in human form is described as “dark complexioned, having a ‘dand’ (a rod to give punishment),

Rudrakshamala in the other hand and the entire body is covered by veins. He is ready to cure all the diseases of the one who prays for it.

As per experience, seven mukhi rudraksha has been found to be very useful in controlling pain caused by arthritis. It is also effective against muscular pain and useful in treating all kinds of sexual diseases (including impotence), heart problems, throat diseases and leukaemia.

### Who should wear?

Seven mukhi rudraksha can be used by people involved in all types of professions or businesses to gain wealth and prosperity. It is preferable to use eight mukhi (Ganesh) rudraksha also along with seven mukhi rudraksha; however, seven mukhi itself is very powerful. Some families keep it in the altar for worshipping or in the cash box.

Those suffering from diseases of the bone or arthritis shall find it very useful to control the disease and to reduce pain. One must wear at least five pieces of large Nepalese rudraksha or a full mala of 54+1 or 108+1 Indonesian beads.

Mantras to be recited for seven mukhi rudraksha

Om Hum Namah (Shiva Puran)

Om Hrah (Padma Puran)

Om Hreem Namah (Skand Puran)

Om Hreem Shreem Kreem Soam

Mahamrityunjaya Mantra

Om Namah Shivaya

## EIGHT MUKHI RUDRAKSHA

Eight mukhi rudraksha is a rare bead and it is available in lesser numbers than seven mukhi rudraksha. In the year 2000, the crop of eight mukhi rudraksha was very poor and there was great shortage of this bead.

The shape of the Nepalese variety is slightly elliptical (Fig. 6). It is observed that from this bead upwards, the shape tends to become oval. The Indonesian variety is smaller in size (9 mm to 15 mm in diameter). The cost of eight mukhi rudraksha is almost 10 to 20 times that of seven mukhi rudraksha.

Eight mukhi rudraksha is blessed by Lord Ganesh, the remover of obstacles, (Vighnaharta) (Fig. 21). As per Shrimad Devibhagwat, Padma Puran and Mantra Maharnava, this rudraksha is assigned to Kartikeya and Ganesh. As per Rudrakshajabalopanishad, it is a form of eight mother goddesses, eight Vasus and Ganga and all the three give their blessings to the wearer. It improves intelligence and health. It also gives the wearer an analytical mind, great understanding and good writing skills. Sins committed while telling lies get condoned by wearing this. It is also known to bring in fame, excellence in art, leadership qualities and prosperity.

Fig. 21: Lord Ganesh

From medical viewpoint, it may cure diseases of the nervous system, prostate and gall bladder.

Who should wear?

Usually, eight mukhi rudraksha is worn along with seven mukhi rudraksha. People, who confront obstacles in life and get failures, should wear this rudraksha. It can also be used to propitiate Shani Bhagwan and people having Shani Dosha should wear it along with seven mukhi rudraksha.

Mantras to be recited for eight mukhi rudraksha

Om Hum Namah (Shiva Puran)

Om Sah Hoom Namah (Padma Puran)

Om kam vam namah (Skand Puran)

Mahamrityunjaya Mantra

Om Hreem Greem Leem

Aam Shreem

Om Namah Shivaya

## NINE MUKHI RUDRAKSHA

Nine mukhi rudraksha is among the rare beads found both in Nepal and Indonesia. The shape is flatter than eight mukhi rudraksha and tends towards oval (Fig. 6). Its price is higher than that of eight mukhi rudraksha.

Nine mukhi rudraksha is blessed by Durga (Fig. 22), the Goddess Shakti, who took birth on Earth nine times in different forms to protect her followers. These nine goddesses — Sheilputri, Brahmacharni, Chandraghanta, Kosshmanda, Skandmata, Katyayani, Kalratri, Mahagauri and Siddhidatri — are worshipped during the festival of Navaratri. As per Padma Puran and Shrimad Devibhagawat, Lord Bhairav

blesses this rudraksha.

Sins committed by a person get condoned by wearing this rudraksha. It also makes a person fearless and stress-free. Wearing it is like getting one's conscience purified through fire. It also makes the wearer powerful and self-confident.

Fig. 22 Goddess Durga

As per Rudrakshajabalopanishad, there are nine types of power in this rudraksha. It protects the wearer from untimely death, as it is blessed by Bhairav, also known as Kal Bhairav. Yamraj, the God of Death, is known as Kal and therefore both Kal and Kal Bhairav protect the person wearing nine mukhi rudraksha. For this reason, it is said to remove the fear of time from the mind of the person. It is ruled by planet Ketu and nullifies all the negative effects of this planet.

Who should wear?

Persons having fear of any kind, including that of death, should wear nine mukhi rudraksha. In combination with 10 and 11 mukhi varieties, it becomes a powerful tool for protection. It is also known to bring in wealth. Housewives who remain tense due to problems related to family life and are concerned about their husbands and children and working women should wear this rudraksha either singly or in combination with other varieties.

Mantras to be recited for nine mukhi rudraksha

Om Hreem Namah (Shiva Puran)

Om Hum Namah (Mantra Maharnava)

Om sum (Padma Puran)

Om Hreem Veing Yun

Raim Laim

Mahamrityunjaya Mantra

Om Namah Shivaya

### 10 MUKHI RUDRAKSHA

Ten mukhi rudraksha is among the rare varieties, however its price is lesser than nine mukhi rudraksha. It is available in round/oval shape. (Fig. 6)

It is blessed by Lord Vishnu (Fig. 23), according to Nirnaya Sindhu, Mantramaharnava and Shrimad Devibhagwat. As per Rudraksha-jabalopanishad, it is blessed by Yamraj (Fig. 24), the God of Death, and by Dashdipal, the controller and guardian of ten directions. It eliminates sufferings caused by the influence

Fig. 23: Lord Vishnu

of the nine planets, Betals and Brahmarakshas, and thus protects the wearer from black magic and evil eye and averts untimely death. Fear of ghosts and fear of apparitions (that

someone is behind you) get eliminated. As this rudraksha has blessings of several gods — Vishnu, Mahasen (Kartikeya), Yamraj, Dashdipal and Dashmahavidya — it is considered very powerful.

Fig. 24: Shri Yamraj

This rudraksha is also used to correct Vaastu dosh (directional faults), which could adversely impact running a business. It is also very helpful in facing and solving court cases, disputes and acts of enmity.

It is interesting to know that this rudraksha brings the Vaishnavaites and Shaivaites of Hindus together in using the powers of the two mighty Gods in ridding human misery caused by unexplainable problems like ghosts, black magic and ill effects of jealousy.

Who should wear?

A Narayan Kawach made of 10 nos. of 10 mukhi rudraksha and 1 no. of one mukhi rudraksha is a powerful tool to win over any adversary, in a legal dispute. A Dosh Nivaran combination of one 10 mukhi rudraksha can be used for correction of Vaastu dosh, removing negativities and protecting oneself from black magic, etc.

Those suffering from insomnia, instability of mind and those who fail to find a direction in life and profession can

also derive help from this powerful rudraksha. It can also be kept at the place of worship to get combined blessings of Hari-Har.

Mantras to be recited for 10 mukhi rudraksha

Om Hreem Namah Namah (Shiva Puran)

Om Hreem Namah (Mantramaharnava)

Om Ksheem (Padma Puran)

Mahamrityunjaya Mantra

Om Namah Shivaya

## 11 MUKHI RUDRAKSHA

Eleven mukhi rudraksha (Fig. 6) is blessed by Shri Hanuman (Fig. 25), who is also called Ekadash Rudra. As per Padma Puran, the wearer of 11 mukhi rudraksha is known to be bestowed with the virtues of Shri Hanumanji, like oratorical and negotiation skills, self-confidence, intelligence and physical and mental power. He

Fig. 25: Shri Hanuman chanting name of Lord Ram

or she will also not get the pangs of rebirth in this universe. This rudraksha has the power to control the physical senses, make one fearless and it is therefore recommended for meditation purposes and to secure devotion to the God.

Lord Indra (Fig. 28) also blesses this rudraksha and as such it brings good luck and fortune and confers leadership qualities and the power to gain control over all the 11 senses (Five physical, five sensory and one of heart or mana). Eleven rudras are said to reside in the 11 mouths of this great rudraksha. The epics say it should be worn on the topknot — Shikha though it is a difficult proposition. It can also be worn around the neck like other rudraksha. The wearer is expected to get the benefit of performing thousands of aswamedha yagnas (sacrificing horses) and donating hundred thousand cows (pasu dana) to brahmins. One acquires happiness, protection, longevity and victory by wearing this rudraksha. It protects the wearer from all types of accidents and prevents untimely death. In Skand Puran, Lord Shiva says that 11 mukhi rudraksha is his own form of 11 rudras. The 11 rudras are Kapali, Pingal, Bheem, Viroopaksha, Vilohita, Shasta, Ajpaad, Ahirbudhanya, Shambhu, Chand and Bhava. (There are many other forms of 11 rudras quoted elsewhere).

In Rudra Samhita, it is mentioned that after the Devas were defeated by the Asuras (demons), they ran away from Amaravati and reached the hermitage of sage Kashyap for shelter. Taking pity on them, the sage went to Kashi (Banaras) and prayed to Lord Shiva through rigorous penance. Shiva then appeared before him and assured him that He will protect the Devas. Kashyap got 11 rudras as his offsprings through Surabhi. These 11 rudras then defeated the demons and offered total protection to the Devas.

For adverse phase of Saturn for any Zodiac sign rudraksha brings great relief.

It is believed that the power of these 11 rudras is present in this rudraksha.

From medicinal point of view, it is considered good for stomach disorders, acidity and liver and breast diseases. It can also be worn by people to cure heart ailments, diabetes and blood pressure.

For those engaged in yogic or tantric practices, this rudraksha is very beneficial as it takes care of health and helps in hathyog, mantrayog, yam niyam, aasan, shatkarma and several tantric activities.

Who should wear?

This rudraksha offers protection and a wearer can become fearless in life and gain prosperity. It is also good for meditation and practice of yoga.

Mantras to be recited for 11 mukhi rudraksha

Om Hreem Hum Namah (Shiva Puran)

Om Shreem Namah (Mantra Maharnava)

Om Shreem (Padma Puran)

Om Room Moom Yoom Aum

Mahamrityunjaya Mantra

Om Namah Shivaya

12 MUKHI RUDRAKSHA

Twelve mukhi rudraksha (Fig. 6) is blessed by Sun (Fig. 26). It is also called Dwadahsh-Aditya. According to Padma Puran, a wearer of this rudraksha can free himself from the fear of fire and diseases; he can acquire wealth and happiness. He will never experience poverty. He is freed from the sin of killing

(or getting them killed) animals like elephants, horses, cats, rats, rabbits, tigers, bears, foxes and even men (in wars or in self-defence).

Fig. 26: Surya (Sun God)

S h r i m a d  
D e v i b h a g w a t  
mentions that 12  
mukhi rudraksha  
dispels fear of  
armed men, horned  
animals and lion.

The wearer never suffers from physical and mental pain. It makes the person fearless and trouble-free.

Rudrakshajabalopanishad mentions about Lord Vishnu blessing this bead. According to experience of many this rudraksha has the power to cure several diseases. It also provides quality of leadership and control over people. It makes the wearer radiant like the Sun and gives inner strength to rule. It helps to remove all types of doubts from the mind and makes a person happy from within.

As per Atharvaved, Sun removes weakness of heart and cures skin disorders including leprosy and diseases of the eye. Twelve mukhi rudraksha has all these virtues.

The wife of Sun is Chhayadevi (shadow Goddess) and sons are Kaakvahan, Shani and Yam. Sun is the controlling lord of sapphire (Manikya), the precious gem. All herbs get their

properties from Sun and the ill effects of Saturn and Yam can be corrected by the blessing of Sun. The Veda trinity of Rik, Riju and Saam belonging to Lord Vishnu are embodied in Sun and gives it the heating power. Aditi was the mother of all Devas, Diti was the mother of Daityas (criminals) and Danu the mother of Danavas (demons). While Devas started losing the battle with Daityas, Aditi prayed to the Sun for the welfare of her sons and then the Sun blessed her saying he will take birth as Aditi's son, named Sahastranshu, and then destroy the Daityas. Thus was born Martand, who killed all the Daityas. Our great epics are full of stories about the Sun and his powers.

Lord Krishna's son Saamb was extremely handsome and charming but he got infected by leprosy as a result of committing a sin. He worshipped Sun and was cured of the disease. In Markandeyapuram, it is said that anyone wearing 12 mukhi rudraksha will be free of all types of problems.

The wearer of 12 mukhi rudraksha should take care to adhere to the following routine for better results:

wake up before sunrise

offer water to Sun and look towards Sun through the water (after bath)

recite any sun stotras (with Sun's 21 names or 108 names)

perform hawan and recite Gayatri Mantra on Sundays

give up eating salt, oil and ginger on Sundays

touch eyelids and surrounding area of eyes with this rudraksha

From medicinal viewpoint, 12 mukhi rudraksha is considered as suitable for curing diseases of the eyes, mental

disorders, bone diseases, indigestion, blood pressure, diabetes and problems of the intestine.

Who should wear?

All persons who can obtain this rudraksha should wear it, as it is an effective tool to remain healthy and prosperous. Administrators, businessmen, politicians and senior professionals should wear this rudraksha to gain authority and power.

It is also used as a remedy for Vaastu defects (directional faults) and for countering any kind of black magic.

Mantras to be recited for 12 mukhi rudraksha

Om Kroam Kshoam Roam Namah (Shiva Puran)

Om Hoom Hreem Namah (Mantramaharnava)

Om Hreem (Padma Puran)

Om Hreem Kshoam Ehanih Shreem

Mahamrityunjaya Mantra

Om Namah Shivaya

### 13 MUKHI RUDRAKSHA

Thirteen mukhi rudraksha (Fig. 6) is blessed by Kaamdev (Cupid) (Fig. 27). It is known to fulfill all the desires including perfection in alchemy, research work and medicine. The wearer gets everything to enjoy life to its full. A person who wants to accomplish and enjoy sudha-rasayan (luxuries of life) and those who are dedicated to synthesise something through research get the desired results by wearing this rudraksha. It removes the sin of killing close relatives like father, mother, brother, sister and guru (in the context of those who have committed such deeds, but are remorseful

and seek pardon). As per Padma Puran, the wearer of this bead is endowed with good luck and accomplishes the nectar like elixir, alchemy and the impression of the feet of a deity or a holy person. He or she is also known to attain heaven after this life.

Thirteen mukhi rudraksha is also blessed

Fig. 27: Kaamdev

by Lord Indra (Fig. 28) and as such the wearer gets the blessings of all the Devatas. It gives spiritual attainments as well as all materialistic successes. After getting rid of all the sins, the wearer can seek death of his choice (Ichhamrityu).

Many consider 13 mukhi rudraksha as blessed by Goddess Mahalakshmi. She is the daughter of Maharshi Bhrigu and Khyati. She has two brothers, namely Dhata and Vidhata, and she is the wife of Lord Vishnu. It is also said that she is one of the 14 jewels produced after the churning of the ocean by the Devas and the Asuras.

Fig. 28: Lord Indra

She is always portrayed as sitting on a lotus and holding a lotus flower in hand.

In Shrimad Devibhagawat, it is said that wherever a Shivaling is worshipped and Shankh (conch), Shaligram and Tulsi are present and serviced, Lakshmi remains in her full glory.

When Lord Vishnu took the form of a sunlamp, she was born as Padma (lotus); when He took the incarnation as Parasuram, she was born as Earth, as Ram she became Sita and as Krishna she became Rukmani.

It is said that Lord Indra was able to regain his kingdom by wearing 13 mukhi rudraksha on advice by his chief priest Vrahaspati and Lord Brahma.

A person wearing this rudraksha gets multifold benefits by offering prayers to Goddess Mahalakshmi (like reading of Lakshmi Sukt or Mahalakshmi Stotra).

From medicinal viewpoint, 13 mukhi rudraksha is used for psychiatric illnesses and as a cure for sexual disorders.

Who should wear?

All performing artists, actors, leaders and politicians, top executives and those in marketing profession should use this rudraksha. People seeking wealth should use this rudraksha as per guidance given above.

Mantras to be recited for 13 mukhi rudraksha

Om Hreem Namah Namah (Shiva Puran)

Om Kshaam Chaum Namah (Mantramaharnava)

Om Kshaum (Padma Puran)

Om Kshayem Staum Namah (Skand Puran)

Om Eem Yaam aap Aum  
 Mahamrityunjaya Mantra  
 Om Namah Shivaya

#### 14 MUKHI RUDRAKSHA

This rudraksha is blessed by Lord Shiva Himself and is known to have been directly produced from His eyes. Therefore, it has a special status (Fig. 6). It is known as controller as Ajna Chakra (Medulla Plexus), which is located between the two eyebrows. One who wears this rudraksha on the forehead (Fig. 29) is worshipped by Devas and brahmins and finally gets nirvana (freedom from cycles of birth). It helps in opening of the Ajna Chakra and thus improving visualisations power. It is like the third eye of Lord Shiva and helps people to protect themselves and make correct judgment in every action they plan. The Ajna Chakra has the shape of lighted two-leaf white lotus, has the word ham, ksham residing in it, its beej tatva (seed element) is Om, the Loka is Tap, Yantra is like Linga (phallus) and the ruling deity is Lord Shiva.

It is said that the wearer of 14 mukhi rudraksha gains Shiva-shakti-pind, meaning he or she will imbibe Shakti Peeth and Jyotirlinga. The wearer purifies the ancestors and brings

Fig. 29: Wearing 14 mukhi on forehead

fame and purity to the forefathers. This rudraksha not only improves the present, but sets right the past and makes the future completely foreseen and positive.

To get the best results from this bead, the wearer should touch the Ajna Chakra located on the forehead with the rudraksha for a few minutes. It is also considered as having a form of Hanuman. Lord Shiva took birth as Hanuman to help Lord Ram in search of Seeta and to defeat the demon Ravan. As son of mother Anjani, Hanuman went to the Sun and learnt from him all the arts and practices. As a form of Rudra, Hanuman's total life is dedicated to the welfare of good people and for the destruction of evil forces. He is totally devoted to Lord Ram. He is also full of intelligence and is a forceful orator and an effective ambassador of Lord Ram. A wearer of 14 mukhi rudraksha gets all good blessings from Lord Hanuman. This rudraksha also helps in increasing secretions of the eight chakras (Vishnu chakra).

From medicinal viewpoint, this rudraksha is effective against diseases of the heart, eyes, skin, womb and mind and in ulcer and for sexual weakness. People have used this rudraksha in the following manner: 1. Dip in water for few hours and then drink this water for solving problems of wrinkles on skin; 2. Immerse in honey for 24 days and then take one spoonful of the honey daily for sexual disorders; and 3. Keep it in cow's milk for three hours and then give the milk to children for diseases like fever and for improving memory etc.

In a book named "Vanaushadhi Kataksha", it is prescribed to be taken internally in powder form (0.25 mg) along with grape juice for gynecological problems. It is also said to correct stammering.

However, all these claims need to be confirmed through clinical trials.

Who should wear?

This rudraksha is also known as Maha Shani, and those affected by planetary positions of Saturn (Shani Dasha) should wear it. Those who are involved in share trading or any speculative business will find it very useful. Professionals engaged in human resources management will find this rudraksha helpful in judging people in a better and effective manner. People in import-export business too can carry out their business effectively through proper judgement of their associates even without having to meet them personally.

Mantras to be recited for 14 mukhi rudraksha

Om Namah (Shiva Puran)

Om Namo Namah (Mantramaharnava)

Om Nraam (Padma Puran)

Om Dum Maam Namah (Skand Puran)

Om Aum Hasphrem khaphrem

Mahamrityunjaya Mantra

Om Namah Shivaya

**RARE RUDRAKSHA (GAURISHANKAR, TRIJUTI, GANESH AND 15-to-21 MUKHI RUDRAKSHA)**

There are several varieties of rudraksha, which do not find mention in the old scriptures but are referred to in later writings. In Katakana Yantras, it is claimed that these rare varieties have several mystical powers. Of these, Gaurishankar rudraksha is very popular among common users as well as among saints and priests for its properties that help in

meditation. Properties of other rare varieties are not exactly known as very few people can afford these rare beads. However, based on experience and information available, some of their salient features are given below.

### GAURISHANKAR RUDRAKSHA

Two naturally joined rudrakshas are called Gaurishankar. It is regarded as a unified form of Shiva and Shakti. Some people call this variety Ardhnareeshwar rudraksha. It is known to possess the properties of two mukhi rudraksha, though its effects are slightly different from those of two mukhi rudraksha, particularly in aspects like relationships. A Gaurishankar rudraksha can be worn in order to improve the relationships between husband and wife, father and son and between friends. (Fig. 7) Those aspiring to get married or couples desirous of having children wear this rudraksha.

Sometimes, this bead has different shapes and configurations and these are described below:

1. Sawar: Sawar in Hindi means rider and in this case, one of the beads rides – essentially a one mukhi – over the other bead, which can be of any mukh. In a Sawar rudraksha, one of the beads will always be a one mukhi and it is considered to be next only to the original and rare one mukhi round rudraksha in virtues. Some people even cut the one mukhi rudraksha from the twin bead and use it separately. However, experts feel this will not be a pure one mukhi rudraksha. Natural holes exist in both the beads.

2. Gaurishankar with different mukhis: The most common Gaurishankar rudraksha varieties will have a total of 9, 10 or 11 mukhs. There are some Gaurishankar varieties, which have up to 21 mukhs as also one mukh in each of the beads. There are

differences of opinion on whether counting the total mukhs is the correct way of determining the number of mukhs. Logically, counting can be done together as in higher mukhis many times twin characteristics can be found. In other words, in several higher mukhi beads – 11 mukhi to 14 mukhi – there will be two holes on the bead. As such, the number of mukhs should be counted on both the beads to arrive at the total number of mukhs.

A Gaurishankar rudraksha can be worn around neck. In many families, the tradition is to keep this rudraksha in the puja room (at the altar). From medicinal viewpoint, its properties correspond to the number of mukhs it will have – if it has nine mukhs, it will have properties of a nine mukhi rudraksha.

3. Garbhgauri: A twin bead in which one of the beads is much smaller than the other is worn by women for getting conceived. It has the name of Garbhgauri.

Who should wear?

A Gaurishankar Kantha having 32 beads is not to be worn by a married person as it is ideally meant for people who observe celibacy like sanyasis. It can be kept at the worshipping place by anyone and not worn. Why this restriction on this variety cannot be explained except that the energies emanating from a 32-bead Kantha will be too high for an ordinary person to absorb and may affect the body chakras adversely with a feeling of renunciation coming in strongly. This rudraksha can be worn singly or even in higher numbers to achieve desired results in improving relationships and/or for meditation. In all malas used in meditation, Gaurishankar rudraksha is usually one among the combination

of the beads used. It is also one of the most common rudraksha for which there are ample number of fakes. Usually, such beads are made by artificially joining two lower mukhi rudrakshas (mostly five or six mukhis). Adequate care should be taken while examining this rudraksha and identifying its genuineness before one acquires it. (Chapter 4)

Mantras to be recited for Gaurishankar rudraksha

Om Namah Shivaya

Mahamrityunjaya Mantra

Om Aim Hreem Yugal rupanye Namah

Om Gaurishankarabhyam Namah

## 15 MUKHI RUDRAKSHA

Fifteen mukhi rudrakshas have similar qualities as 14 mukhi rudrakshas and therefore the prices of the two varieties are more or less the same. Fifteen mukhi rudraksha is blessed by Lord Shiva in his incarnation as Pashupati. It has all the virtues of 14 mukhi rudraksha and additionally offers luck in acquiring wealth (Fig. 6).

Lord Shiva has 1008 names out of which Pashupati (lord of animals) is one of the most common. As Pashupati, He provides life to humans and animals and takes it back at His free will. Lord Shiva is also called Sharva, “the hunter”. His hunting weapon is Trishul (Trident) with the auspicious number of 3 at its tips. Trishul is considered very holy and it is offered to the Lord as a token of love for Him and to get His blessings. At many places, where Shiva temples are located over mountains or at great heights, the devotees carry Trishul manually, often very heavy, as offering to Him. One such temple is at Bhairrogarh at Pachmarhi in Madhya

Pradesh. As Pashupati, He carries some of the oldest forms of weapons like axe (parasu), hand drum (damru), stick (yog dand), arrow (pinaka and ajagava), spear (paupata), sling or noose (pasa) and the divine rod (khatwang). He is seen as wearing a rudraksha mala, carrying a skull, a lotus flower, a discus and a sword.

The famous Pashupatinath temple is located in Kathmandu in Nepal and is revered by all Hindus.

Mantras to be recited for 15 mukhi rudraksha

Om Shreem Manovaanchitam Hreem Om Namah

Om Hreem Namah

Mahamrityunjaya Mantra

Om Namah Shivaya

## 16 MUKHI RUDRAKSHA

This rudraksha (Fig. 6) is called Jai (victory) rudraksha. Its supernatural powers protect the wearer against any theft or cheating and render him victorious against his/her adversaries. It is dedicated to Lord Ram (Fig. 25) and therefore is endowed with great human virtues like good family relations respect and fame. It is also regarded as having the blessings of Mahakaal, which remove the fear of time and therefore death in wearers. It is also helpful to people whose birth signs contain unfavourable planetary positions. Whenever a person is in a situation where he or she is afraid of losing his/her beloved one, or is likely to be blamed for some acts, or is about to get married, or has to compromise on his or her principles or is afraid of death, this rudraksha offers inner strength to overcome such situations.

Shiva assumed the Mahakaal form as soon as He heard of Sati's (His wife Parvati's) demise and became an angry and ferocious God. To please the Mahakaal Shiva, Mahamrityunjaya Mantra (conceived by sage Shukracharya) was the most appropriate mantra. As per Markandeya Puran, it was this mantra that saved sage Markandeya from death. Even today, people chant this mantra in order to overcome fear of death, or for any other fear.

Who should wear?

Sixteen mukhi rudraksha can be worn singly or in numbers, if necessary, along with other beads. It can be worn in order to overcome adversaries and to win over fear of death or for other reasons.

Mantras to be recited for 16 mukhi rudraksha

Mahamrityunjaya Mantra

Om Haum Joom Sah

Om Hreem Hoom Namah

Om Namah Shivaya

## 17 MUKHI RUDRAKSHA

Seventeen mukhi rudraksha is a popular bead because of its several properties (Fig. 6). It is believed that this rudraksha can make the wearer rich in a short span of time.

It represents Lord Vishwakarma (Fig. 30) who is an expert in crafting and creativity. The wearer not only gets sudden wealth, but spiritual powers too. Wealth can come in the form of sudden rise in the share prices, in the value of property, unexpected inheritance or through games of chances. As per Katyayani Yantra, 17 mukhi rudraksha represents Goddess

Katyayani. This rudraksha gives all the four attainments of life – dharma, arth, kaam and moksha.

Women wearing this rudraksha can expect to have all their desires – good marital life, children, happiness and a prolonged life for husband – fulfilled.

Fig. 30: Lord Vishwakarma

Following are the mantras for Katyayani Devi:

Vande vaanchitam manorathartha chandrardh krit shekhram,  
Simharudha chaturbhuj katakana yashwaneem;  
Swarnavarna ajnachakra sthitaam shastham durga trine tram,  
varaabheet karaam khaddar padmadharaam katyayan sutaa  
bhajaami.

Woman desiring to get married should chant the following mantra:

Katyayani mahamaye mahayoginya dheeshwari  
Nandgopsutam devi patim me kuru te namah.

Women, who wear 17 mukhi rudraksha and offer prayers to Katyayani Devi, will get Her blessings. For others, it may bring in sudden wealth.

Mantras to be recited for 17 mukhi rudraksha

Mahamrityunjaya Mantra  
Om Namah Shivaya

18 MUKHI RUDRAKSHA

Eighteen mukhi rudraksha (Fig. 6) represents Bhumi (Earth) (Fig. 31). The wearer of this rudraksha remains

wealthy and free of all diseases.

Old scriptures say Earth was born from the sweat of Madhu and Kaitabh, the two powerful demons. It is said that their sweat got dehydrated as a result of the heat of the Sun. Hence, Earth is also known as Medani. As Earth (also called Pith and Avani) offers motherly affection to one and all – be it plants, animals or the matter on it – it is called Avani. One of its greatest virtues is to give pardon to all irrespective of the sins committed. This brings the name Kshamadhatri. When a person donates part of the earth he owns, he earns the blessings of all the Gods. It is a sin to take away another person's land without legal sanction. It is not advisable to do farming on land meant to grow feed for cows, or to construct a water tank or well or road.

Fig. 31: Bhumi (Earth)

One should not keep Shivling, statue of Goddesses, conch, shaligram, flowers, tulsi, camphor, sandalwood, rudraksha mala, kusha grass, gorochan, books and yantras on Earth without offering some support. It is a sin to dig Earth at the time of eclipse or earthquake. Earth is called Bhumi as residential buildings (bhuvan) can be constructed on it.

Eighteen mukhi rudraksha is recommended for those who are launching major projects, new works of any type or making a change in the business line. Those engaged in

Gayatri Sadhna will find it very useful to meditate and to get concentration. Females who face abortions very often get relief by wearing this rudraksha. It is also good for the health of small children.

This rudraksha can be worn singly. However, it is advisable to keep a mala with all beads up to 18 mukhs in the house for proper progress in life and for purposes of protection.

Who should wear?

Persons launching major projects or looking for making a change in their line of business should wear this rudraksha.

Mantras to be recited for 18 mukhi rudraksha

Om Hreem Hoom Eakatva Rupe hum Hreem Om

Om Hreem Shreem Vasudhaye Swaha

Mahamrityunjaya Mantra

Om Namah Shivaya

## 19 MUKHI RUDRAKSHA

Nineteen mukhi rudraksha (Fig. 6) represents Lord Vishnu (Fig. 23) whose abode is Ksheersagar (ocean of milk). It is known to fulfill all materialistic desires. It also offers clarity to a person as to how he or she has to carry out a business. One can undertake any work — whether business, serving mankind, politics or social activity — without having to undergo much stress.

In many epics like Shrimad Bhagawat, Shilpratna and Vishnudharmottar Puran, Lord Vishnu is depicted as taking rest in Ksheersagar, on the great snake Sheshnag. Goddess Lakshmi is with Him on one side. Wearing a great ornamented crown, He has the Shree Vats on His chest, Kaustubh Mani and

Vanmala (two extremely precious gems) around His neck, has a conch shell in His right hand, three valays in the second hand, gada in another hand and a chakra in the fourth. Nand, Sunand, Sanak Sanatan, etc., several rishis, Brahma, Shiva and many Devas are praying to him. Goddess Lakshmi, Pushti, Saraswati, Kanti, Kirti, Tushti, Urja Samvit and Maya etc. are at His service. One of His legs is on the lap of Lakshmi and other on the seat of Sheshnag. One of his four hands extends up to the knee and other up to the naval. His one hand supports the head from below and the fourth has Santanmanjari. From his navel, a lotus stem is coming out over which Lord Brahma is seated. Madhu and Kaitabha, the demons, live near the lotus stem. This is the description of the Lord of the Universe, responsible for the life of all the living beings and plants and it is He who blesses the 19 mukhi rudraksha. A wearer, therefore, gets generous blessing of Lord Vishnu and enjoys all luxuries, all the wealth and success in all actions.

It is also mentioned in some epics that this rudraksha facilitates one to live a stress-free life.

Mantras to be recited for 19 mukhi rudraksha

Om Hreem Hoom Namah

Om Vam Vishnave Ksheershayayanye Swaha

Mahamrityunjaya Mantra

Om Namah Shivaya

## 20 MUKHI RUDRAKSHA

Twenty mukhi rudraksha is an extremely rare bead (Fig. 6). In one entire season in Nepal, there can be just four or five in a whole year. Even the Indonesian beads of this variety are found in lesser numbers. Normally, it is difficult even to see

this rudraksha in its pure form at most shops. Most of the time one sees only fake ones as the real ones are only sold through personal contacts.

Twenty mukhi rudraksha represents Brahm (Not just Brahma, the creator, but the Hindu Trinity consisting of Brahma, Vishnu and Shiva). It is said to derive energy from various sources and is full of divine powers. The powers of nine planets, ten Diggals and the power of the Trinity are all converged in this rudraksha. (Fig. 32)

According to Hindu teachings, the nine planets are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu (the last two shadow planets). Agni, Indra, Varun, Soam, Vishnu, Vrahaspati, Vayu and Kuber are the eight digpals, who are the lords of the directions. There are variations in their classifications in different scriptures.

Fig. 32: Akshar Brahm – Om

The Trinity of Gods is Brahma, Vishnu and Shiva. The power of these 20 centers is concentrated in the 20 mukhs of this rudraksha. It is a rare rudraksha and if one is able to get it, one should handle it with great reverence while wearing it or worshipping it.

Mantras to be recited for 20 mukhi rudraksha

Om Hreem Hreem Hum Hum Brahmane Namah  
 Mahamrityunjaya Mantra  
 Om Namah Shivaya

## 21 MUKHI RUDRAKSHA

Twenty one mukhi rudraksha (Fig. 7) represents Lord Kuber (Fig. 33). The wearer of this rudraksha gets enormous wealth. He or she does not lose his or her fortunes as long as the rudraksha remains with him/her. All luxuries of life, whether physical or materialistic, are available to him/her and the wearer always remains protected from all evil forces or legal tangles.

Fig. 33: Lord Kuber

It is also said that the person remains untouched by any tantric effects or evil's eye.

Kuber is the lord of treasury. He is also called Vitteshwaraye (God of finance). Without his consent, even Goddess Lakshmi, the Goddess of Wealth, cannot bestow her blessings on a person. Lord Shiva always blesses Kuber and he is the gana chief and king of Yaksha. Brahma's son is Pulastya, who gave birth to Vishrawa who in turn gave birth to

Kuber. Kuber worshipped Lord Shiva intensely and then got to reign over Alkapuri, the magnificent city created by Vishwakarma.

Once, after his great tapasya (deep penance/meditation), Kuber opened his eyes and he could not bear the shining form of Shiva and when Shiva gave him the power to see the divine light, he saw Parvati next to Lord Shiva by keeping his eyes wide open. Parvati did not like his way of looking at her and her anger led to Kuber losing one of his eyes. Pleased with his hard work and tapasya, Shiva made him in-charge of the treasury. He is also called Pingalnetri (one-eyed).

Kuber also means one having enmity (He had kept a menacing eye of enmity towards Parvati). In fact, all those who have been fortunate to earn money through their hard work or by luck have to encounter several persons who are jealous of their achievements. This rudraksha is as rare as the one mukhi round Nepalese variety and people should procure this bead with the greatest care. There is one example of a fake 21 mukhi rudraksha supplied by a source, which apparently made it from a wild berry (in another case from wood) with great precision. One should know that the size of 21 mukhi rudraksha is not abnormally big. It is almost the same size as that of 16 or 17 mukhi round rudraksha. Only on rare occasions does a large, round 21 mukhi rudraksha gets produced. In the Gaurishankar form also, 21 mukhi is considered genuine provided the number of lines are clear and well demarcated.

In case of Indonesian 21 mukhis rudraksha, the lines are so close to each other that even after having a size of less than 25 mm, all 21 lines can be clearly seen. There are less chances of getting an Indonesian fake 21 mukhi rudraksha. However,

care should be taken to examine and count the lines, which usually remain on the surface without any deep grooves.

Mantras to be recited for 21 mukhi rudraksha

Om Hreem Hoom Shivamitraye namah

Om Yakshyaye Kuberaye Vaishrawanayae Dhandhaanyadhipataye  
Dhan Dhanya Samraddhi me Dapay Dappay Swah

Mahamrityunjaya Mantra

Om Namah Shivaya

### TRIJUTI

Trijuti is a wonder of nature. Three rudraksha beads get joined on the tree itself. In other words, it is a Gaurishankar with a third rudraksha. Although there are several Trijuti types, one having the three beads in equal shape and size and uniformly stuck to each other is a rarity. Such beads are produced only once in several years. (Fig. 7)

The market has several numbers of crafted Trijutis and one should be extremely careful while buying this bead. Normally, people crafting a Trijuti take a genuine Gaurishankar and another bead, matching it in color and contours, and join them with great precision and using high quality adhesives. As a Trijuti can fetch lakhs of rupees, high level of craftsmanship is used in creating the fakes. Earlier, the bonded beads could be separated if boiled in water for one to two hours, but newer types of adhesives and newer techniques make it difficult to identify the fake beads. Even now, one can boil the bead in water for two to three hours and there could be discolouration of one or more beads, if they are bonded. If the bead is genuine, the colour should be almost uniform across the entire surface of the bead.

A Trijuti is also known as Tribhagi, Gauri Path or Brahma-Vishnu-Mahesh and represents the Trinity. It is symbolic of all the basic characteristics of the universe. It is a auspicious rudraksha. It represents the complete personality and gives the wearer total control over difficult situations. It can be a very useful tool in leadership and in achieving total success.

A Trijuti can have any number of mukhs although in most cases this aspect is not given any weightage. For example, 14, 19, 20 and 21 mukhi Trijutis are considered extremely rare and possess highest qualities. A Trijuti, in which one of the beads is one mukhi, is also very rare and known to possess high qualities. I have so far not come across one such Trijuti. Some wearers of Trijuti have experienced strange feelings for first few weeks of their wearing including experiencing weird dreams. They are advised not to be afraid and reach wrong conclusions. It is the mystic power of this divine bead, which takes time to get synchronized with the body system of the wearer.

Mantras to be recited for Trijuti

Mahamrityunjaya Mantra

Om Namah Shivaya

## GANESH RUDRAKSHA AND OTHERS

If a rudraksha of any mukh gets a protrusion on its body similar to the trunk of an elephant, this rudraksha is called a Ganesh rudraksha (Fig. 7). Only in recent times this rudraksha has received wide popularity. The bead resembles Lord Ganesh with his trunk. In view of high prices commanded by eight or 11 mukhi rudraksha, which are also blessed by Ganesh, traders sell this rudraksha as a cheaper alternative.

Depending on the mukh, the beads also should be effective and all the respective blessings may be there. Eight mukhi or eleven mukhi Ganesh has special significance and are considered very auspicious.

Ganesh rudraksha is used alternatively with other beads in a Siddha Mala to make up for the numbers to 27 (1 to 14 mukhi beads will require 13 Ganesh rudraksha). Thirty two beads of Ganesh rudraksha are strung together to make a Kantha, which people keep at worshipping place to protect them and to remove any obstacles in life. Some people even wear such a Kantha regularly.

Some people get obsessed with the image of Ganesh in rudraksha to such an extent that they look for the contours on the surface of any rudraksha resembling Lord Ganesh. There are books written on this issue and the whole approach looks intriguing and questionable. Practically, only such rudraksha is called Ganesh rudraksha, which has a trunk-like elevation on its body.

In addition to the above varieties, there are possibilities of getting several other varieties since it is a product of nature. For example, Sawar, which is a Gaurishankar rudraksha with one bead having only one line and another bead a normal rudraksha of four to seven mukhs. This has been explained in Chapter 1. Then there is Nandi rudraksha, which has two trunk-like protrusions on two sides of the bead. Some call this bead Dwi Ganesh.

All these varieties and others not explained and available from nature are revered by people who use them in the hope of deriving benefits. No authentic information is available about specific properties of these beads. If one wishes to use

such rudraksha, it should be done with full devotion and the wearing procedure shall be the same like other rudraksha and mantra of Om Namah Shivaya should be chanted.

### Mahamrityunjaya Mantra

The mantra:

Om Tryambakam Yajamahe Sugandhim Pushti Vardhanam  
Urvaa rukmiva Bandhnaan Mrityormuksheeya Mamrataat

Its meaning is as follows:

“O Lord Shiva, you are a three-eyed Trayambakeshwar and as you can see and change future destiny, I pray to you as per the following: Please make me physically and mentally strong and full of good qualities so that I as a body and soul become a symbol of good human qualities and spread good virtues (sugandh) and strong will (pushti).

“As I mature and become older, I may ripe and face death so naturally and painlessly, the way a water melon detaches itself from the plant after it gets ripened (in terms of taste and flavour) without even letting the leaf next to it, knowing about it. After death, I should get the Nirvana or Moksha so as to get out of the cycle of birth and death. This way, I shall get the nectar of eternal peace.”