

# FREQUENTLY ASKED QUESTIONS AND ANSWERS

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The number of people wearing Rudraksha is growing. Some of these wearers are keen observers, and thoroughly analytical as they are educated and have noted down their experience which they have willingly shared with us. Based on their reports and our studies some new facts have emerged. Some of these may prove to be beneficial for the mind, body or consciousness. Therefore it was considered fit to share these with the readers of this book. As regards to our own studies we have used the following procedures in addition to taking general feedback from a large section of wearers:

1. Used Aura measuring devices like RFI (Resonant Frequency Imaging) system, PIP (Polycontrast Interference Photography), both supplied by The Centre for Biofield Sciences, Pune (India), Biofeedback Energy Testing Unit supplied by (Technical & Scientific Research Centre, Paris (France) and a Aura Detecting Device supplied by a Hyderabad based scholar.
2. Using Rudraksha in various numbers, varying their placements in the body and also changing their directions.
3. Varying the time of usage from just a few minutes in a day to 24 hours.
4. Observing effects on a person who cleans the beads

thoroughly and does Rudraksha abhishek or Shiva puujan wearing Rudraksha regularly.

5. Comparing results of different mukhis, fresh of the season or old stock and using Rudraksha from different regions like Nepal or Indonesia.

Rudraksha are amazing beads of nature and their effects on human beings shall continue to baffle all of us. On the basis of our latest search/experience we can say that Rudraksha should not be considered on the same plane as any other alternative therapy, or approach like pyramids, gemstones, meteorites, volcano ashes and so on. Rudraksha are yet to be understood for their benefits and what we know so far is only a beginning of a very complex yet beneficial chapter for healing humans — their diseases, sufferings and worries.

Due to our stand on logic-base coupled with modern education which believe in only scientific evidence and endorsement required from a Western mind, followed by our own fear and shame for believing in these types of mystical objects; we sometime ignore the truth and miss the opportunity to take advantage of nature's simple yet highly beneficial products.

About 2 years back I met a Doctor of nuclear medicine—a Padma award recipient, in a well known hospital of Mumbai with an objective to conduct advanced studies on Rudraksha. I was saddened by his arrogant behaviour with everybody around him and his approach toward the research (He suggested that dogs, cows and monkeys should wear Rudraksha first and if proved beneficial to them, then only he will believe that these are suitable for humans!) I just ignored his comments and came to terms with the age old belief that

our past (sanchit) karmas also play a role. True we need a constructive and result oriented research work on Rudraksha but the work should be carried out by people with some faith in Indian values and traditions and also respectability for others.

## FREQUENTLY ASKED QUESTIONS AND ANSWERS

**Q.** What are your latest findings on Rudraksha for getting maximum benefits?

**Ans:** i. Rudraksha beads or mala should be washed with water on a daily basis. Just keep your beads or mala below a water tap for a few seconds and then pad-dry or wear directly. Apply any edible oil once in a month over the beads for better shine and longer life. As these beads work on the principle of touch, physical cleaning and appearance of the beads is also important. If the beads get dried over time, they look lifeless and may not give desired results. Whenever you feel that results expected from Rudraksha are not coming then increase the frequency of washing to twice or even thrice in a day.

ii. Rudraksha should be worn for longer periods and wear them even at night during sleep, provided your sleep is not disturbed. If wearing a Gaurishankar or Sawar, it must be removed at night otherwise the bead may get damaged. Beads should not be kept far away from you and keep them in a clean box or container at a distance not more than a meter from you. If taken out at night,

you may wear them immediately on waking up with chanting of “Om Namah Shivaya” or beej mantra. Alternatively, you may wear them after taking bath.

- iii. It has been observed that if Rudraksha are blessed by regular abhishek or pooja particularly on special occasions of holy festivals then the wearer gets better results. Whenever you visit a temple or a famous shrine of any religious order, or your Guru’s or other divine ashram, all charged with devotional energies (like a Gurudwara, Shirdi Samadhi Mandir, Jain temple, dargah, any pilgrim centre, a holy river or mountain or a meditation centre) just concentrate your attention on your Rudraksha and chant “Om Namah Shivaya” or beej mantra and pray for positive energies to bless you. If permissible wash your Rudraksha with water and touch the energy source to get these blessed.

On a Solar eclipse, after bathing chanting of mantras placing the washed Rudraksha in front of you proves beneficial. Rudraksha-abhishek is not done during eclipse and so mantra chanting is beneficial.

**Q.** What happens if on wearing Rudraksha I get unusual feelings, get allergies, become stressful or start feeling low?

**Ans:** Rudraksha do not cause any discomfort or negative feelings, however, if such a situation arises then the Rudraksha may be removed and kept at a safe clean place. After a day or two wear again, preferably in a temple and do mantra recitation for a few minutes.

In most cases such feelings disappear.

In some cases, particularly males with hair on the chest are sensitive and feel discomfort on wearing Rudraksha mala, particularly with metal caps. Such persons can wear the Rudraksha, around the wrist or as an armlet or try wearing them without any metal caps or chain.

**Q.** How much time is required to sense a change in body, mind, status or a given situation after wearing Rudraksha?

**Ans:** Aura becomes powerful soon after a Rudraksha comes in contact with the body, in other words it becomes sharp and bigger. As we know all the three layers of the body starting from bones, muscles/flesh and skin, get disturbed aura if affected by any disease or negative emotions. When Rudraksha comes in contact with the body, these aura layers become stabilized almost immediately, however, long lasting results and recovery from diseases, if any, may take place after some time. Correct selection and proper wearing of Rudraksha helps in balancing of chakras. Various trials and effort is required to balance these chakras, including chanting of proper mantras or by getting blessing of different Gods/Goddesses who bless the specific chakras.

It can be said that for physical disorders a minimum time of 20 days is required to feel and experience the change, and for reducing level of anxiety or stress about 40 days are optimum. For change of

luck and removal of obstacles one needs to constantly wear a Rudraksha, for 60 days to notice its positive effects. Anxiety and fear is diminished and effects of evil eye, jealousy and black magic almost disappear immediately.

The above time frame is just approximate and varies from person to person and is grossly dependent on situations. These beads are not magical, however the wearer starts taking thoughtful decisions and thus starts reaping its benefits within the specified time frame. If no effects are visible then one should try using more number of recommended beads or using higher mukhi and powerful beads. Through this process of trial we try to invoke divine blessings using Rudraksha. Thus the wearer has to conduct experiments with himself.

**Q.** Should I continue to keep fake Rudraksha even after their identification?

**Ans:** Not only Rudraksha but if you keep imitation jewellery, fake paintings, non-functioning clocks/watches, dead persons' statue and stuffed animals/birds etc at home particularly at a place most frequented by you, certainly you will feel depressed, Fake and damaged Rudraksha should be thrown away in water bodies(river/pond or sea).

Only exception being as has been narrated earlier, if such a fake bead had been given to you by your Guru, then you may accept it as Prasad (blessings) from him/her and need not destroy it.

**Q. Can I use Rudraksha to destroy or harm my enemies?**

**Ans:** Rudraksha with 9, 10, 16, 19 mukhis and Trijuti are known for being used for Vair Samvardhan, Maran and destruction, if invoked the tantric way. People are known to practice these vidyas by using the above mentioned mukhi Rudrakshas, particularly by conducting rituals on Friday nights. Some go to a funeral ground or to a devi temple on dark nights and do tantric mantra jap to achieve their goals. We have been against such practices and instead of harming others we advice people to pray for self protection and for leading a safe fearless life. Beads like 9, 10, 11 and 19 mukhis are excellent for protection from any type of enemy or their practices.

**Q. For meditation and self control which type of Rudraksha should be chosen?**

**Ans:** A kantha of 5 mukhi large sized beads (above 28 mm India) is good for meditation. This should be beaded in wool with 28, 32 or 36 number of beads. A powerful kantha beaded in copper wire without any metal caps is also a good option.

As per Akshmalakopnishad, three types of wires (copper, silver and gold) woven to a single strand, and stringing a mala using this wire will help one to achieve a higher level of meditative power. There is no need for metal caps.

For a higher level of meditation and to reach a near zero thought level of meditation, a combination

using large sized beads of 3M (2 beads), 5M (21 beads), 9M (1 bead), 11M (1 bead), 14M (1 bead), Gaurishankar (1 bead) and 1 M (1bead) should be used to make a higher level Dhyān Yog mala.

Long-term usage of a 14 mukhi over the forehead, particularly during meditation is said to give excellent concentration (see Fig 29).

Rudraksha mala is like a store house of energy, which helps you in keeping powerful Urja arising out of meditation or good deeds within yourself. Mention of several kinds of meditation dresses has been made in our scriptures (Ref to Chap. 7) for details or read Shivpurān and Devibhagwatam. You have to evaluate a practical way of handling or wearing it and also to see the level at which you would like to operate.

**Q.** What is the most optimum way of doing pooja of Rudraksha at home, whether first time or at any time?

**Ans:** Arrange following items to prepare Panchamrit (Panchtirtha)

Pure water (preferably mixed with small amount of Ganges or other holy river water) 50 ml, Milk 50 ml, Ghee (clarified butter) 20 ml and a lamp to light it (diya or deepak), Curd (yoghurt plain) 20 ml, Honey 20 ml.

Mix all the above to make Panchamrit

Also arrange small quantities of the following:

Camphor, Sandalwood powder or paste, Rice grains  
Flowers, preferably white, and Water.

Steps to be followed:

Sit facing East or North in a comfortable posture.

Light the lamp with Ghee.

Wash Rudraksha, using water and then wipe it clean with a cloth. Place Rudraksha in a tray.

Pour Panchamrit over Rudraksha using a spoon, and chant with each pouring Om Namah Shivaya. Finish all panchamrit in this way.

Wash Rudraksha with water and clean using a cloth. Prepare a clean tray and put petals of flowers on the tray. Place Rudraksha on the tray and then chant the following mantra:

“Sadyojat mantra”

Aum sadyojaatam prapadyaami  
sadyojataaya namo namah  
bhava bhavenaati bhava,  
bhavasmaam bhavodbhavaye namah

Offer Sandalwood paste to Rudraksha and then light incense sticks and camphor and offer flowers to Rudraksha. Now, chant the following mantra:

“Aghor mantra”

Aum aghorebhyo agh ghorebhyo  
ghor ghor tarebhyo,  
Sarvebhyah sarve sharvebhyo namaste  
astu rudra rupebhyah

Offer rice to the Rudraksha and chant the following mantra:

“Tatpurush mantra”

Aum tat purushaye vidhmahe,  
mahadevaye dheemahi  
Tanno rudraha prachodayat

Now chant “Om Namah Shivaya” 11 times or chant Rudraksha beej mantra of each mukhi (if available with you) and then wear Rudraksha. Pray to Lord Shiva and express your wish, if any.

**Q.** Whether Nepal beads are better than Indonesian beads?

**Ans:** Physical characteristics and experience shows that Indonesian beads of 1 mukhi, 2 mukhi and 3 mukhi are effective and can be used comfortably if Nepal variety is not available or is out of reach due to cost considerations. (1 mukhi Indonesian is the only and the best option considering 1 mukhi Nepal variety which is difficult to get).

Beyond 3 mukhi the clarity of lines and distribution of inner compartments start getting jumbled up and effectiveness may be questionable. One can wear higher mukhi Indonesian beads in a symbolic way in large number and some wearers have testified them for good results also.

Another advantage of higher mukhi Indonesian beads is their purity as it is not easy to duplicate an Indonesian Rudraksha as the lines are only on the surface of the bead. Nepal beads have deeper lines

and can be carved artificially which is a common practice in case of higher mukhi Rudraksha (beyond 8 mukhi), unless these are sourced from a reliable supplier.

**Q.** Is wearing of Rudraksha advisable to a non-vegetarian, or a person taking alcoholic drinks or a couple during physical relationships?

**Ans:** Logically there is no need to take off the Rudraksha from the body during any of the above activity. Shastra like Shivpuran prohibit eating of non-vegetarian food or taking of alcohol or even eating of onion, garlic etc. for the wearer. Other scriptures are silent about it.

However, a compromised suggestion is to take the mala off the body during any of the above activity and wear it again after the activity is over. Most people follow this advice, although not fully convinced with the argument.

Author's assumption is that if Rudraksha powder or extract is being taken orally by any person, as a herbal medicine, then the above restrictions imposed have some basis but for simply wearing Rudraksha over the body this restriction may not apply. However, tradition always overtakes logic and hence there is no harm in following the age old advice — take it off while doing these activities.

One argument in favor of abstaining from Non-vegetarian food or alcohol etc is their coming in the category of Rajasi food (in contrast to spiritually desirable Satvik food) One who takes Rajasi food

may become slave of his/her body senses and cannot focus on meditation or pure stable thought process. As Rudraksha is used for jap and dhyana yog, intake of Satvik food is always recommended, even based on logic.

Some wearers have experienced that after wearing Rudraksha, they have switched to strict vegetarian diet and even avoid alcohol.

**Q.** Should one wear Rudraksha while having bath or while going to toilet.

**Ans:** Yes. However, bracelet should be removed if going to the toilet. Our scriptures have not mentioned any restriction in this regard.

**Q.** Can Rudraksha be worn while going to a funeral ground?

**Ans:** There is no restriction imposed by any of our holy scripture However, as per the tradition prevailing, all articles symbolising power or having source of energy should be taken off the body (like gemstones, Rudraksha, yantras etc) while visiting places like a funeral ground.

**Q.** For testing the facets of beads, your method of testing by X-ray technique is catching up, but in higher mukhi beads the compartments are difficult to see.

**Ans:** It is true that in case of higher mukhi beads compartments are overlapped and need services of a radiologist and also may require use of a CT-scan to

reach correct conclusion. Normally over 8 mukhi one gets only 50% or even less, fully grown or developed compartments or seeds. A properly nurtured fruit, ripened on the tree itself normally yields a seed which should be visible in an X-ray but even here seeds may not be found in all the compartments.

**Q.** What is the best way to select type of Rudraksha required by a person?

**Ans:** In spite of best efforts there is no method which can be fully relied upon to exactly match your needs. Problems are sometime complex, their root causes may vary. Astrological predictions may differ from person to person. Pin pointing a disturbed or unbalanced chakra is a futile exercise as no perfect equipment has been invented so far to observe unbalanced chakra. Numerological evaluation also gives multiple options and therefore we have to live with this fact that some variations may be possible while selecting optimum Rudraksha for you. One should keep the mind open to keep on trying different beads. However, make sure to wear a basic 5 mukhi bead and at least one of the following:

7 mukhi, 9 mukhi, 10 mukhi, 11 mukhi and 14 mukhi.

For good health always choose 3 mukhi, 5 mukhi and 12 mukhi for blood pressure, diabetes or cardiac disorders, 7 mukhi for body pain, 6 mukhi, 13 mukhi and Gaurishankar for fertility, 3 mukhi, 9 mukhi and 10 mukhi for fear and anxiety, 4 mukhi, 6 mukhi and

1 mukhi (Indonesian) for mental illness of anykind.

For meditation and Shiva Bhakti any or all of the following beads assigned to Lord Shiva should be used:

1 mukhi, 2 mukhi, 5 mukhi, 14 mukhi and Gaurishankar.

For wealth any one or all Rudraksha assigned to Gods/Goddesses of wealth should be used:

1 mukhi (Indonesian or Nepal) 7 mukhi, 8 mukhi, 15 mukhi, 17 mukhi and 21 mukhi.

For keeping the enemy away and/or to win in legal cases use the following:

10 mukhi, 16 mukhi, 19 mukhi.

Siddha Mala which contains all the beads from 1 to 14 mukhi and also has a Gaurishankar and Ganesh Rudraksha; is a good option to get overall success in any business or for professional excellence.