CHAPTER III

On the Glories of the Rudrākṣa Beads

Śrī Nārāyaṇa said: O Nārada! There are the six kinds of Ācamana: (1) Śuddha, (2) Śmārta, (3) Paurāṇik, (4) Vaidik, (5) Tāntrik and (6) Śrauta. The act of cleaning after evacuating oneself of urine and faeces is known as Śuddha Šauca. After cleaning, the Ācamana, that is performed according to rules, is named as Śmārta and Paurāṇik. In places where the Brahma Yajña is performed, the Vaidik and Śrauta Ācamanas are done. And where acts e.g. the knowledge of warfare are being executed, the Tāntrik Ācamana is done. Then he is to remember the Gāyatrī Mantra with Praṇava (om) and fasten the lock of hair on the crown of his head, thus controlling all the hindrances (Vighna Bandhanam). Sipping again, he is to touch his heart, two arms, and his two shoulders. As sneezing, spitting, touching the lower lip with teeth, accidentally telling a lie, and taking with a very sinful man, he is to touch his right ear (Where the several Devas reside).

On the right ear of the Brāhmaṇas reside Fire, Water, the Vedas, the Moon, the Sun, and the Vāyu (wind). Then one is to go to a river or any other reservoir of water, and there to perform one’s morning ablutions and to cleanse his body.
thoroughly. For the body is always unclean and dirty and various dirts are being excreted out of the nine holes (doors) in the body. The morning bath removes all these impurities.

Therefore the morning bath is essentially necessary. The sins that arise from going to those who are not fit for such purposes, from accepting gifts from impure persons or from the practice of any other secret vices all are removed by the morning ablutions.

Without this bath, no acts bear any fruit. Therefore every day, this morning bath is very necessary. Taking the Kuśa grass in hand, one is to perform one’s bath and Sandhyā. If for seven days, the morning ablutions are not taken, and if for three days, the Sandhyās are not performed, if for twelve days, the daily Homas be not performed, the Brāhmaṇas become Śūdras.

The time for making the Homa in the morning as very little; therefore lest ablutions be done fully which would take a long time and hence the time for the Homa might elapse, the morning bath should be performed quickly. After the bath the Prāṇyāma is to be done. Then the full effects of bath are attained. There is nothing holier in this world or in the next than reciting the Gāyatrī. It saves the singer who sings the Gāyatrī; hence it is called Gāyatrī.

During the time of Prāṇyāma, one must control one’s Prāṇa and Apāṇa Vāyus i.e., make them equal. The Brāhmaṇ, knowing the Vedas and devoted to his Dharma, must practise Prāṇyāma three times with the repetition of Gāyatrī and Pranava and the three Vyāhritis (Om Bhu, Om Bhuvan, Om Svah).

While practising, the muttering of Gāyatrī is to be done three times. In Prāṇyāma, the Vaidik mantra is to be repeated, never a Laukika Mantra is to be uttered. At the time of Prāṇyāma, if any body’s mind be not fixed, even for a short while, like a mustard seed on the apex of a cow-born, he cannot save even one hundred and one persons in his father’s or in his mother’s line.

Prāṇyāma is called Sagarbha when performed with the repetition of some mantra; it are called Agarbha when it is done simply with mere meditation, without repeating any mantra. After the bathing, the Tarpana with its accompaniments, is to be done; i.e. the peace offerings are made with reference to the Devas, the Rsis, and the Pītris (whereby we invoke the blessings from the sublime planes where the high-souled persons dwell.)

After this, a clean pair of clothes is to be worn and then he should get up and come out of the water. The next things preparatory to practise
Japam are to wear the Tilaka marks of ashes and to put on the Rudrakṣa beads. He who holds thirty-two Rudrakṣa beads on his neck, forty on his head, six on each ear (12 on two ears), twenty four beads on two hands (twelve on each hand) thirty two beads on two arms (sixteen on each), one bead on each eye and one bead on the hair on the crown, and one hundred and eight beads on the breast, (251 in all) becomes himself Mahā Deva. One is expected to use them as such.

**O Muni!** You can use the Rudrakṣas after ticing, stringing together with gold or silver always on your Sīkha, the tuft of hair on the head or on your ears. On the holy thread, on the hands, on the neck, or on the belly (abdomen) one can keep the Rudrakṣa after one has repeated sincerely and with devotion the five lettered mantra of Śiva, or one has repeated the Praṇava (Om).

The Rudrakṣa bead that is placed on the tuft or on the crown hair represents the Tāra tattva i.e., Om Kāra; the Rudrakṣa beads that are held on the two ears are to be thought of as Deva and Devī, (Śiva and Śīvā).

The one hundred and eight Rudrakṣa beads on the sacrificial thread are considered as the one hundred and eight Vedas (signifying the Full Knowledge), as sixteen digits of the Moon completed; on the arms, are considered as the Dik (quarters); on the neck, are considered as the Devī Sarasvatī and Agni (fire).

The Rudrakṣa beads ought to be taken by men of all colours and castes. The Brāhmaṇas, Kṣatriyas and Vaiśyas should hold them after purifying them with Mantras i.e. knowingly; whereas the Śudras can take them without any such purification by the Mantras; i.e. unknowingly. By holding or putting on the Rudrakṣa beads, persons become the Rudras incarnate in flesh and body. There is no doubt in this.

The sins arising from seeing, hearing, remembering, smelling, eating prohibited things, talking incoherently, doing prohibited things, etc., are entirely removed with the Rudrakṣa beads on the body; whatever acts, eating, drinking, smelling, etc., are done, are, as it were, done by Rudra Deva Himself. O Great Muni! He who feels shame in holding and putting on the Rudrakṣa beads, can never be freed from this Samsāra even after the Koṭi births.

He who blames another person holding Rudrakṣa beads has defects in his birth (is a bastard). There is no doubt in this. It is by holding
On Rudrākṣa that Brahmā has remained steady in His Brahmahood untainted and the Munis have been true to their resolves. So there is no act better and higher than holding the Rudrākṣa beads.

He who gives clothing and food to a person holding Rudrākṣa beads with devotion is freed of all sins and goes to the Śiva Loka. He who feasts gladly any holder of such beads of the time of Śrāddha, goes undoubtedly to the Pitr Loka.

He who washes the feet of a holder of Rudrākṣa and drinks that water, is freed of all sins and resides with honour in the Śiva Loka. If a Brāhmaṇa holds with devotion the Rudrākṣa beads with a necklace and gold, he attains the Rudrāhoud. He who surrenders himself in the Rudrākṣa, dwells in the Rudrākṣa, and transforms himself into the Rudrākṣa.

O Intelligent One! Wherever whoever holds with or without faith and devotion the Rudrākṣa beads with or without any mantra, is freed of all sins and is entitled to the Tattvajñāna. I am unable to describe fully the greatness of the Rudrākṣa beads. In fact, all should by all mean hold the Rudrākṣa beads on their bodies.

Note: The Number one hundred and eight (108) signifies the One Hundred and Eight Vedas, the Brahmaṇa, the Source of all Wisdom and Joy.

Here ends the Third Chapter of the Eleventh Book on the glories of the Rudrākṣa beads in the Mahā Purāṇam Śrimaddevībīhāgavatam of 18,000 verses by Mahārshi Veda Vyāsa.

CHAPTER IV

On the Greatness of the Rudrākṣam

Narada said: O Sinless one! The greatness of the Rudrākṣa seed that you have described is verily such. Now I ask why is this Rudrākṣam so much entitled to worship by the people. Please speak clearly on this point.

Nārāyaṇa said:

Aveśmēḥ pūrṇa pūrṇaḥ bhagavān giriśaḥḥ prāmūn; 1 1 2

Nārāyaṇa spoke: O Child! This is the very question that was asked once by Kārtika, the sixfaced One, to Bhagavān Rudra, dwelling in Kailāśa. What He replied, I say now. Listen.

Rudra Deva spoke: “O Child Śaḍānana. I will dwell briefly on the secret cause of the greatness of the Rudrākṣa seed. Hear. In days of yore, there was a Daitya called Tripura who could not be conquered by any body. Brahmā, Viṣṇu and the other Devas were defeated by him. They then came to Me and requested Me to kill the Asura.
Of these the white Rudrakṣams are Brāhmins and they are used by Brāhmaṇas; the red coloured ones are the Kṣatriyas and should be used by the Kṣatriyas and the black ones are Śūdras and should be used by the Vaiśya and the Śūdras.

One faced Rudrakṣa seed is the Śiva Himself, made manifest and rendered vivid; even the sin incurred in killing a Brāhmaṇa is destroyed thereby. Two faced or two headed Rudrakṣam is like the Deva and Devī. Two sorts of sins are destroyed thereby.

The three faced Rudrakṣam is like fire; the sin incurred in killing a woman is destroyed in a moment. The four faced Rudrakṣam seed is like Brahmā and removes the sin of killing persons. The five faced Rudrakṣam is verily an image of Rudra; all sorts of sins, e.g. eating prohibited food, going to the ungoables, etc., are destroyed thereby. The six faced Rudrakṣam is Kārtikeya. It is to be worn on the right hand.

The seven faced Rudrakṣam is named Anaṅga. Holding this resin one from the sin of stealing gold, etc., O Mahāsen! The eight faced Rudrakṣa is Vināyaka.
Holding this frees one from the sin of holding an illicit contact with a woman of a bad family and with the wife of one’s Guru, etc., and other sins as well. It enables one to acquire heaps of food, cotton, and gold; and in the end the Highest Place is attained.

The fruit of holding the eight faced Rudrākṣa seed has been said. Now I will talk of the nine-faced Rudrākṣa. It is verily the Bhairava made manifest. On the left hand it should be worn. By this, the people get both Bhoga (enjoyment) an Mokṣa (liberation) and they become powerful like Me and get themselves freed at once, without the least delay, of the sins incurred by committing thousands of abortions, hundreds of Brahmacaryēs (killing the Brāhmaṇas).

Holding the ten-faced Rudrākṣa is verily wearing Janārdana, the Deva of the Devas. The holding of which pacifies the evils caused by planets, Piśācas, Vētalas Brahma Rākṣasas, and Pannagas.

The eleven-faced Rudrākṣa is like the Eleven Rudras. The fruits, the efficacy of which I now describe. Hear. The fruits obtained through the performance of one thousand horse sacrifices, one hundred Vājāpeya sacrifices, and making gifts of one hundred thousand cows are obtained thereby.

If one wears the twelve-headed Rudrākṣam on one’s ear, the Ādityas get satisfied. The fruits of performing Gomeda and Aśvamedha sacrifices are obtained thereby.

No fear comes from horned buffaloes, armed enemies and wolves and tigers and other murderous animals. Also the several diseases of the body never come to him. The holder of the twelve-faced Rudrākṣa seeds feels always happy and he is the master of some kingdoms. He becomes freed of the sins incurred in killing elephants, horses, dear, cats, snakes, mice, frogs, asses, foxes and various other animals.

O Child! The thirteen faced Rudrākṣam is very rare; if anybody gets it, he becomes like Kārtikeya and gets all desires fulfilled; and the eight Siddhis are under his grasp. He learns how to make gold, silver and other metals; he attains all sorts of enjoyments. There is no manner of doubt in this.

O Śaḍāmana! If anybody holds the thirteen faced Rudrākṣam, he becomes freed from the sins incurred in killing mother, father and brothers.

कि पुने बहुमौलक स्वरूपं पुन: ॥ ॥ ॥
CHAPTER V

On the Rudrakṣam Rosaries

The Devas always worship the Rudrākṣa seed; the highest goal is attained by wearing the Rudrākṣam. The Brāhmaṇas should hold on their heads at least one Rudrākṣam with devotion. A rosary of twenty-six Rudrākṣams is to be made and tied on the head.

Similarly a rosary of fifty seeds is to be worn and suspended on the breast; sixteen each on each of the two arms; twenty-four Rudrākṣams to be worn on the wrists, twelve on each. O Śaḍānana! If a rosary be made of one hundred and eight, fifty or twenty-seven Rudrākṣams and if japam be done with that, immeasurable merits are obtained.

If anybody wears a rosary of one hundred and eight seeds, he gets at every moment the fruit of performing the Āśvamedha sacrifices and uplifts his twenty-one generations and finally he resides in the Śiva Loka.”

Here ends the Fourth Chapter of the Eleventh Book on the Greatness of the Rudrākṣam in the Mahāpurāṇam Śrimaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsā.
The rosary, thus strung, yields success of the Mantra (mantra-siddhi). When the rosary is strung, it is to be bathed with clear and scented water and afterwards with the Pañcagavya (cow-dung, cow urine, curd, milk, and ghee); then wash it with clear water and sanctify it with the condensed electrical charge of the Mantra.

Then recite the Mantra of Śiva (Six limbed, with “Hūṃ” added and collect the rosaries. Then repeat over them the Mantra “Sadyojāta, etc.”, and sprinkle water over it one hundred and eight times.

Then utter the principal mantra and place them on a holy ground and perform Nyāsa over it, i.e., think that the Great Cause Śiva and the World-Mother Bhagavatī have come on them. Thus make the Samskāra of the rosary (i.e., purify it) and you will find then that your desired end will be attained successfully. Worship the rosary with the Mantra of that Devatā for which it is intended.

One is to wear the Rudrākṣa rosary on one’s head, neck or car and controlling one self, one should make japam with the rosary. On the neck, head, breast, or the ears or one the arms, the rosary should be held with the greatest devotion. What is the use in saying about it so often? It is highly meritorious and commendable to hold always the Rudrākṣam.
Those who are ornamented with Rudrākṣams are the best devotees. It is highly incumbent on those who want their welfare to wear Rudrākṣams. Those who hold Rudrākṣams on their ears, crown hair, neck, hands, and breast, get Brahmā, Viṣṇu, and Maheśvara under them as their Vibhūtis (manifestations, powers).

The Devas and all those Rṣis that started the Gotra, the Ādipuruṣas (the first chief men in several families), held with reverence the Rudrākṣams. All the other Munis, that descended from their families, the ardent followers of Śrāuta Dharma, the pure souled, held the Rudrākṣams.

It may be, that many might not like at first to hold this Rudrākṣam, the visible giver of liberation and so well written in the Vedas; but after many births, out of the Grace of Mahādeva, many become eager to take the Rudrākṣams. The Munis that are the Jābāla-Sakhis are famous in expounding the inestimable greatness of Rudrākṣams.

The effect of holding Rudrākṣams is well known in the three worlds. Punyam (great merit) arises from the mere sight of Rudrākṣams; ten million times the merit arises by its touch; and by wearing it, one hundred Koṭi times the fruit arise and if one makes Japam every day, then one lakh Koṭi times the punyam arises. There is no manner of questionings in this.

He who holds in his hand, breast, neck, ears, head, the Rudrākṣams, becomes an image of Rudra. There is no manner of doubt in this. By holding Rudrākṣams, men become invulnerable of all the beings, become respected, like Mahā Deva, by the Devas and Asuras and they roam on the earth like Rudra.

Even if a man be addicted to evil deeds and commits all sorts of sins, he becomes respected by all, on holding Rudrākṣams. By this men are freed of the sin of taking Ucchīṣṭa and of all the other sins. Even if you suspend a Rudrākṣam rosary on the neck of a dog and if that dog dies in that state, he gets liberation! Then what to speak of others!

By holding Rudrākṣams, men even if they be devoid of Japam and Dhyānam, become freed of all sins and attain the highest state. Even if one holds merely one Rudrākṣa seed purified and
CHAPTER VI

On the Greatness of Rudrākṣam

If anybody gives food to a man holding the Rudrākṣam rosary, his twenty one generations are uplifted and he ultimately becomes able to live in the Rudra Loka. He who does not apply ashes on his forehead and who does not hold Rudrākṣam and is averse to the worship of Śiva is inferior to a cāndāla.

If Rudrākṣam be placed on the head then the flesh-eaters, drunkards, and the associates with the vicious become freed of their sins. Whatever fruits are obtained by performing various sacrifices, asceticism and the study of the Vedas are easily attained by simply holding the Rudrākṣam rosary.

Whatever merits are obtained by reading the four Vedas and all the Purāṇas and bathing in all the Tīrthas an the results that are obtained by immense practise in learning all are, obtained by wearing Rudrākṣam. If at the time of death, one wears Rudrākṣam and dies, one attains Rudrahood. One has not to take again one’s birth.

Here ends the Fifth Chapter of the Eleventh Book on the Rudrākṣam rosaries in the Mahā Purāṇam Śrimaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.
If anybody dies by holding Rudrākṣam on his neck or one his two arms, he uplifts his twenty-one generations and lives in the Rudra Loka. Be he a Brāhmaṇa or a Cāṇḍāla, be he with qualities or without qualities, if he applies ashes to his body and holds Rudrākṣam, he surely attains Śivahood. Be he pure or impure; whether he eats unceatables or he be a Mleccha or a Cāṇḍāla or a Great Sinner, any body if he holds Rudrākṣam is surely equal to Rudra. There is no doubt in this.

If any body holds Rudrākṣam on his head he gets Koṭi times the fruits; on his ears ten Koṭi times the fruit, on his neck, one hundred Koṭi times the fruit; on his thread, ayuta times the fruit; on his arm, one lakh Koṭi times the fruit and if one wears Rudrākṣam on one’s wrist, one attains Mokṣa.

Whatever acts, mentioned in the Vedas be performed with Rudrākṣam on, the fruits obtained are unbounded. Even if a man be without any Bhakti and if he wears on his neck the Rudrākṣa rosary though he does always vicious acts, he becomes freed of the bondage of this world.

Even if a man does not hold Rudrākṣa but if he be always full of devotion towards the Rudrākṣam, he attains the fruit that is got by wearing the Rudrākṣam and he attains the Śiva Loka and is honoured like Śiva. As in the county of Kikata, an ass which used to carry Rudrākṣam seed got Śivahood after his death, so any man, whether he be a Jñāni (wise) or Ajñāni (unwise), gets Śivahood if he holds Rudrākṣam. There is no doubt in this.”

Skanda said: “O God! How is it that in the county of Kikata (Bihar), an ass had to carry Rudrākṣa; who gave him the Rudrākṣams! And what for did he hold that?”

Bhagavān Īśvara said: “O Son! Now hear the history of the case. In the Vindhyas mountain one ass used to carry the load of Rudrākṣams of a traveller. Once the ass felt tired and became unable to carry the load and fell down on the road and died.

After his death the ass came to Me by My Grace, becoming Maheśvara with trident in his hand and with three eyes. O Kārtikeya! As many faces as there are in the Rudrākṣam, for so many thousand Yugas the holder resides with honour in the Śiva Loka.

One should declare the greatness of Rudrākṣam to one’s own disciple never to disclose its glories to one who is not a disciple nor a devotee of Rudrākṣam nor to him who is an illiterate brute. Be he Bhakta or not a Bhakta, be he low or very low, if he holds Rudrākṣam, then he is freed from
all sins. No equal can be to the merit of him who holds the Rudrāksams.

Mahābhrata

The Munis, the Seers of truth, describe this holding on of Rudrāksam as a very great vow. He who makes a vow to hold one thousand Rudrāksams, becomes like Rudra; the Devas bow down before him.

Tām nāmaṁ suraṁ: svarṇaṁ yada maṁ sūrdharmāv ś: 1
ābhāve tu mahābhāṣya bāhūḥ: hānāḥ hānāḥ 1130 11
ākāṁ śūkṣaṁ kāravānādāya śaśādāya ś: 1311
śrāvānākāndeśe tu chāčchārtīśaṁ matrāke 1131 11
ākāṁ kāṁyāḥ: gataṁ gataṁ vāyukṣaṁ śatam 1132 11
yo dhāryāyaṇā śrūmanākāndvā tu pūryan 1132 11

If thousand Rudrāksams be not obtained, one should hold at least sixteen Rudrāksams on each arm, one Rudrāksam on the cown hair; on the two hands, twelve on each; thirty-two on the neck; forty on the head; six on each ear and one hundred and eight Rudrāksams on the breast; and then he becomes entitled to worship like Rudra.

If any body holds Rudrāksam together with pearls, Prabāla, crystal, silver, gold and gem (lapis lazuli) he becomes a manifestation of Śiva. If a body, through laziness even, holds Rudrāksam, the sin cannot touch him as darkness cannot come near light.

Rudrāksaṁ samayā māno bhavante 1134 11
vāyogā naśatī KEEP ERASUET 1135 11
tasya naśatī KEEP ERASUET 1136 11
Rudrāksaṁ mātāke dhvāśaṁ śatam kāroti 1136 11

If any body makes Rudrāksa rosary, he gets unbounded results. Such a merit giving Rudrāksam, if one such Rudrāksam be not found in any one’s body, his life becomes useless, like a man who is void of Tripūndra (three curved horizontal marks made on the forehead by the worshippers or Śiva).

Gandhaṁnaṁ naśatī naṁ śatam kāroti 1137 11
śatam kāroti 1138 11

If any body simply washes his head all over with Rudrāksam on, he gets the fruit of bathing in the eleven faced and fourteen faced Rudrāksam is Śāṅkara made manifest; so it entitled to worship by all. The Rudrāksam is Śāṅkara made manifest; so it is always worshipped with devotion.

darāṇā vahī puṁsā rājānā kūḷeṇa puṁśe 1139 11
ātṛtu tātātāśaṁ puṁsāṁ māmūnā 1139 11
The greatness of Rudrāksam is such as it can make a king out of a poor man. On this point, I will tell you an excellent Purānic anecdote.

There was a Brahmīn, named Girinātha in the country of Kosala. He was proficient in the Vedas and Vedāṅgas, religious and very rich He used to perform sacrifices. He had a beautiful son named Gunaṇidhi. The son gradually entered into his youth and looked beautiful like Kandarpa, the God of Love.

While he was studying at his Guru Siddhisāna’s house, he, by his beauty and youth captivated the mind of his Guru’s wife named Muktaśāli. The Guru’s wife became so much enchanted by his extraordinary beauty that she, being unable to control herself, mixed with him and for some time remained with him in secret enjoyment. Then
feeling inconveniences, due to the fear of his Guru, to enjoy her freely, used poison to the Guru, killed him and then he began to live freely with her. Next when his father, mother came to know about this, he put to death instantly his father and mother, administering poison to them.

Nanavilasa-samhota-jalate dvaravatyena tata: || 45 ||
brahmana gurah charye chakar sar tadha khila: || 46 ||
sunagamanma-dharnatantrata: jatibhidhukta: ||
shakridhikha-sita: sarvantrata soro bhudevar: ||
mukamitya taya sarashtriyam gahna vana: ||
maaya sitro dvaraklohitadhi brahmanadhana: || 47 ||
evau bhavante karae samata sar tadadhram: ||

He became addicted to various pleasures and his wealth was exhausted gradually. He began to steal in Brahmanas’ houses and became addicted very much to drinking. His relatives outcasted him from the society for his bad behaviour and banished him outside the town. He then went into a dense forest with Mukta Vali; and he began to kill the Brahmins for their wealth. Thus a long time passed away; when at last he fell into the jaws of death.

Netu tata yamadantaka samajam: sadvaktam: || 48 ||
shakridhikha-yagnamahasadhyam cha samagam: ||
tohe: sastriyam vato bhuva giri janasutam: || 49 ||
vaivahikadar prachchh: punyapaksha prakamrita hit: ||
budantu, samvaka: sambhara-dhon bhavahichchha: || 50 ||
shakridhikha prachchh yamadantaka musum: ||
vaivahikadar bhoomi yamadantaka vartita hit: || 51 ||

Then to take him to the region of Death, thousands of the Yama’s messengers came; at the same time the Siva’s messengers came from Siva-Loka. O Kartikeya! A quarrel then ensued between both the parties of Yama and Siva, The Yama’s messengers, then, said: “O Servers of Sambhu! What are the merits of this man that you have come to take him? First speak to us of his merits.” Siva’s messengers — “Fifteen feet below the ground where this man died, there exists the Rudraksha.

Tantratamahen he dhumata nayam: shrivasmitidham: ||
tohe bhima nagamah dipyavatadhi hitam: || 52 ||
ghato guanyadhitu-sita: sahit: dhanurdayam: ||
shakridhikha mahatvam kahitam tata suhrit: || 53 ||
O Yamah’s messengers! By the influence of that Rudraksha, all his sins are destroyed; and we have come to take him to Siva.” Then the Brahmin Gunanidhi assumed a divine form and, getting on an aerial car went with Siva’s messengers before Siva.

Evau rudrakshamah bhavantaka bhavata: ||
sarvayupakshayane mahapuranam prakarita: || 54 ||
shakridhikha prachchh yamadantaka bhavatitva hit: ||

O One of good vows! Thus I have described briefly to you the greatness of Rudraksha. This is capable to remove all sorts of sins and yield great merits.

Here ends the Sixth Chapter of the Eleventh Book on the Greatness of Rudraksha-s in the Mahapurana of 18,000 verses by Maharshi Veda Vyasa.